

THE BEST  
INTEREST  
Or a TREATISE  
Of a SAVING Interest in  
CHRIST.

Wherein is Shewed

How a Man may know that he hath a saving  
Interest in Christ.

How they, that have not yet an Interest in Christ,  
may get a saving Interest in him:

How they, that have an Interest in Christ, may  
improve it for their Consolation, under Per-  
sonal and National Calamities, and Persecu-  
tions of the Church.

How such as have an Interest in Christ, may  
find Comfort in Christ, under all Spiritual  
Troubles.

With several other Practical Cases.

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By OWEN STOCKTON, Late Mi-  
nister of Jesus Christ at Colchester in Essex.

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COR. 13. 5. *Examine your selves whether ye be in the  
Faith, prove your own selves, Know ye not your own  
selves how that Jesus Christ is in you except ye be reprobates.*

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Three Crowns in Chancery, near Mercers Chappel, 1681.



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THE CHILDREN OF  
EDWIN F. HAFFIELD.

The Epistle Dedicatory.

To the worthily Honoured

John Clarke

Of Bury in Suffolk, Esquire.

S I R,

**P**ropriety in Enjoyments adds a great Excellency to them, unto us; and the more the better they be in themselves. Jesus Christ is the best of Enjoyments; he is the gift of God; such, as he cannot vouchsafe a greater; an unspeakable gift, and therefore Interest in him is the best Interest. To obtain that, to have God and Christ ours, is to have the great, the principal blessing of the New Covenant ours: grounded assurance thereof, is not

## The Epistle Dedicatory.

unfitly called by some, a *Heaven upon Earth*, and to promote this having two heavens, is the design of this ensuing Treatise; of which, that Laborious, and faithful Minister of Jesus Christ, Mr. Owen Stockton, is the Author. The first part being directed to your self, entituled [Consolation in Life and Death] I should offer an injury and not testify my due Respects, if I should not present this second and principal part also to you, Entituled [The Best Interest.] I here present it, and doubt not but both will find favourable Acceptation with you.

If the Lord hath indulged clear Evidences of his Love, and of your own Interest in Christ, yet you will be glad to have this Confirmation thereof; and that others, even every Believer

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liever may have such a knowledge of it, as to be able groundedly to say, My Beloved is mine and I am his.

You know, how disconsolate many real Christians are, and how mournfully they walk every day, under their unbelieving Doubtings and Questionings concerning it ; they are afraid to draw up that Conclusion ; and hereby they are greatly obstructed in their Duty towards God, (which is not hindered but promoted by a clear sight of propriety in him) Psal. 63.1. O God thou art [ my God ] what then ? early will I seek thee. The most ardent seekings and thirstings after God, issue and spring from a Soul's being able to say [ my God. ]

Some in this particular, are too like Scepticks ( though in other matters they are not ) alwayes doubting and  
complaining

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complaining of their own Conditions : ever enquiring, how they may know their own estate, and never determining, or not duly. Those that sit in such thick darkness, that they can see no light, they are concerned, to trust in the Name of the Lord, Isa. 50. 10. i. e. to trust in him, as the Lord God Gracious and Merciful, forgiving Iniquity, Transgression and Sin. Exod. 34. 5, 6, 7, when they can draw up no Conclusion that Christ is theirs, and they his, and that their sins are pardoned, yet they are to trust in that Name, that he may be theirs, and that their sins may be pardoned : thus they may put the great question out of doubt, by seeking more to get interest, than to know it.

Others confidently, yet ungroundedly conclude that Christ is theirs, without seeking

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*seeking a real interest in him : all  
which may be helped here.*

*That this Treatise may be blessed to  
your self, and to all (under whose eye  
it may come) for its proper end, shall  
be the prayer of,*

*Honoured Sir,*

*Nov. 2. 1681.*

*Your Servant*

*in the Gospel,*

*Sam. Petto.*

THE



# *Errata.*

**P**Age 11. l. 30 dele. at. p. 20. l. 28 r. sing ng. p. 23. l. 27. r. our. p. 33 l. 13 waters. l. 17 dele is p 35. l. 14. after you, add rest. p. 46. l. 16. r. doubtful. p. 52. l. 11. dele of. p. 64. A. r. r. to glory. p. 75. l. 19. dele he. p. 92. l. 20. r. he delivers. p. 106. l. 10. dele to. p. 110. l. 1. r. national. p. 117. l. 24. r. national. p. 131. l. 20. r. As p. 135. l. 5. r. at. p. 145 l. 19. dele live. p. 158. l. 12. read in the morning. p. 176. l. 2. r. we. p 200 l. 16 r themselves: p 214 l. 14 dele and: p 215 l. 12 r thou: p 217 l. 1 dele one: p 225 l. 17 r give: p 242 l. 18 r at all: p 255 l. 12 r World: p 261 l. 4 r his life: lbi: l. 15 r leave: p 263 l. 9 r Friends: p 264 l. 10 r my: p 270 l. 17 after saving, add interest: p 273 l. 6 after but, add they: p 274 l. 27 r upon: p 280 l. 2 r one: p 290 l. 17 add down, lb. adds: p 293 l. 2 r this lb. l. 31 r as: lb. l. 31 r of lb. l. 32 dele for our: p 298 l. 18 add would: p 305 l. 13 dele it: p 309 l. 24 dele the: p 322 l. 12 r uncertain: p 325 l. 17 r it is a: p 327 l. 1 r casts: p 333 l. 32 r backslidden: p 364 l. 8. r. droughe.



THE BEST  
INTEREST,

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Cant. 2. 16. *My Beloved is mine,  
and I am his.*

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CHAP. I.

*Containing the Doctrine and Evidences,  
of saving Interest in Christ.*

**I**T is said of our Lord Jesus Christ; *Cant.*  
1. 3. *Thy name is as Oyntment poured  
forth, therefore do the Virgins love thee.*  
Among the several names given to Christ  
to render him amiable, and desireable to the  
Children of Men, this is none of the meanest,  
that he is stiled, *The Consolation of Israel, Luk.*  
2. 25. The hearing and believing that, may  
B cause

cause us to love him, and long after him on several accounts. For

1. Comfort is greatly desired and sought after by all men, we are all ready to pray with *David*. *Psal. 51. 8. Make me to hear joy and gladness. Psal. 86. 4. Rejoyce the Soul of thy Servant.* We are so desirous of comfort, that if it be with-held from us but a little while; we scarce know how to bear the want of it, but our Souls are ready to faint within us. *Psal. 119. 82. Mine eyes fail for thy word, saying, when wilt thou comfort me? And if God grant us our desire in giving us comfort, we rejoyce greatly, and look upon our selves obliged to bless and praise God. Act. 15. 31. They rejoyced for the Consolation. Isa. 12. 1. O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.*

2. And as all men desire, so they have great need of comfort, both in respect of the manifold troubles, that they are exposed, to while they live, and the sorrows and terrors they are liable to, when they dye. The best of men, such as live holy and righteous lives, do meet with many and great afflictions and troubles. *Psal. 34. 19. Many are the afflictions of the Righteous.* Yea, it is the lot of some eminent servants of God, to have their whole life spent in grief and sorrow. *Psal. 31. 10. My Life is spent with grief, and my Tears with sighing.* And *David* was a man  
of

of eminent Piety, yet we Read of him, that when he was under the apprehensions of Death, he was under Trouble and Sorrow. *Psal. 116. 3. The Sorrows of Death compassed me, and the Pains of Hell took hold upon me, I found Trouble and Sorrow.* And as he met with Sorrows, so also with Horror and Terrors, and that to such a degree, as that he was even overwhelmed thereby. *Psal. 55. 4, 5. My Heart is sore pained within me, and the Terrors of Death are fallen upon me, Fearfulness and Trembling are come upon me, and Horror hath overwhelmed me.*

3. There is abundance, and there is a sufficiency of Consolation to be had in Christ, and from Christ, under all the Troubles, that we are liable to, while we live, and all the Terrors and Sorrows of Death. There is not *only* Consolation, but abundance of Consolation to be had in Christ, and that when we meet with abundance of Troubles in the World. *2 Cor. 1. 5. For as the sufferings of Christ abound in us, so our Consolation also aboundeth by Christ.* There is such abundant Consolation to be had in Christ, that a Christian may through Christ Jesus not only be of good comfort, but he may at all times, both Living and Dying, Triumph in and through Christ Jesus, whatsoever Troubles and Distresses he be exercised withall. *2 Cor. 2. 14. Now thanks be unto God, which always causeth us to Triumph in Christ.* Let it be considered

what great troubles the Apostle *Paul* went through. He gives us an account of his sufferings. *2 Cor.* 11. 23, 24, 25, 26, 27. *In stripes above measure, in Prisons more frequent, in Deaths oft, &c.* His Troubles and Persecutions were so great and sharp, that he went continually in danger of his Life. *2 Cor.* 4. 9. 11. *We are troubled on every side—We which live, are always delivered unto Death for Jesus sake.* Yet under all his Troubles, he was enabled always to Triumph in Christ, and Triumphant is the highest expression of joy.

*SECT. 1. Interest in Christ is a ground of comfort, under all the Troubles of Life, and against the Sorrows and Terrors of Death.*

An instance of fetching comfort from Christ the Consolation of *Israel*, under the Troubles and Sorrows both of Life and Death, we have in this Text considered in its Coherence with the Context. For opening whereof, consider these three things.

1. The Distresses of the Spouse, set forth in this, and the foregoing Chapter. To pass over her inward troubles, set forth by her being sick of love. *Ch.* 2. 5. She met with anger and much hard usage from her Mothers Children, that is, from those that professed the same Faith with her self, *Ch.* 1. ver. 6. *My Mothers Children were angry with me, they made me the Keeper of the Vineyards.* Keeping the

the Vineyards was servile laborious work, which they used to employ the baser sort of People, and Strangers in. *Isa. 61. 5. The Sons of the alien shall be your Plowmen, and your Wine-dressers.* It was a burdensome, as well as an ignominious employment, to work in Vineyards in those hot Countries, The Labourers that were sent to work in the Vineyard, complained that they had *bare the burden, and the heat of the day. Math. 20. 1, 12,* So that when the Spouse of Christ saith, they made me the Keeper of the Vineyard, it implyeth that her Mothers Children laid heavy burdens upon her, dealt hardly and ignominiously with her, exposed her to reproach and other sufferings. She was greatly distressed by her Persecutions which she endured, which scorched like the Sun, when it shined at noon day, and made her black in the eye of the World. *Chap. 1. 7. I am black, because the Sun hath looked upon me.* Persecutions arising for the word, are set out by the scorching of the Sun, As we may see in the parable of the seed that fell on the stony ground, which having no Root withered away, when the Sun was up and scorched it. *Mat. 13. 5, 6. Some set on stony places, where they had not much Earth— And when the Sun was up, they were scorched, and because they had no Root, they withered away.* This rising and scorching of the Sun the Lord Jesus interpreteth to be rising of Tribulation and Persecution for the



words sake. *ver. 20. 21. For when Tribulation or Persecution ariseth because of the word, by and by he is offended. The Sun looking upon her, that is, her Persecutions had made her black. I am black; what doth this blackness imply.*

(1.) Her inward sorrow and pain of heart, and distress of mind, arising from her troubles and persecution. For great grief and sorrow is frequently expressed by blackness. *Job 30. 27, 28, 29, 30. My Bowels boyled and rested not: the days of affliction prevented me. I went mourning without the Sun— My skin is black upon me. Nah. 2. 10. The heart melteth, and the knees smite together, and much pain is in all the Loins, and the faces of them all gather blackness.* The Prophet sets out his great grief and astonishment of mind by his being black. *Jer. 8. 21. I am black, astonishment hath taken hold on me.*

(2.) Her being exposed to scorn and contempt, and derision, by reason of her manifold sufferings and miseries. *Look not upon me, because I am black—* That is, look not upon me with a scornful eye, in a way of derision and contempt. It is the lot of the people of God, sometimes to be made gazing stocks to the World. *Heb. 10. 33. Ye were made a gazing stock both by reproaches, and afflictions.* This, *Jobs* portion when he was under great sorrows, his Friends looked upon him with a scornful eye, and scoffed at him. *Job. 16. 20.*

*My*

*My friends scorn me, but mine eye poureth out tears unto God.*

The Churches distressed condition is farther set forth, in her being resembled to a Lilly among Thorns. *Cant. 2. 2. As the Lilly among Thorns, so is my love among Thorns.* That is.

1. She was compassed with sharp and grievous afflictions, which pierced her, as if she had had so many Thorns run into her Flesh. Sharp afflictions are set out by Thorns. *Hos. 2. 6. I will hedge up her way with Thorns.*

2. She was beset about with cruel adversaries, that vexed and tortured her, as if she had so many Thorns running into her side or eyes. It is usual to set out the adversaries of the Church by Thorns. *2 Sam. 23. 6. But the Sons of Belial shall be all of them as Thorns.* Now those adversaries of the Church are likened to Thorns.

(1.) Who are continually vexing and troubling the People of God. *Num. 33. 55. The inhabitants of the Land shall be pricks in your eyes, and Thorns in your sides, and shall vex you in the Land wherein ye dwell. Ezek. 28. 24. And there shall be no more a pricking brier, to any of the house of Israel, nor any grieving Thorn.*

(2.) Those enemies of the Church are likened to Thorns, that would rend and tear the People of God in pieces, if the Lord should let them have their will of them. Thorns are

of a rending tearing nature. *Judg. 8. 7. I will tear your Flesh with Thorns of the Wilderness.* Such kind of Thorns are the enemies of the Church, they would even rend and tear the Servants of God in pieces, if the Lord should not deliver them out of their hands. *Psal. 7. 1, 2. Save me from all them that persecute me, and deliver me, lest he tear my Soul like a Lion, rending it in pieces, while there is none to deliver.* *Pf. 35. 15. The abjects gathered themselves together, and I knew it not, they did tear me, and ceased not.*

Another expression of the Churches distresses we have *Chap. 2. 15. Take us the Foxes, the little Foxes that spoil the Vines*— She was molested with Foxes that spoyled the Vines. And what were these Foxes.

1. False Prophets, that corrupted the Doctrine and Worship of the Church. *Ezek. 13. 4. O Israel, thy Prophets are like Foxes in the desert.* He doth not speak of the true, but of the false Prophets, when he saith, thy Prophets are like Foxes.

2. The Foxes signifie subtle and bloody Persecutors, who seek to shed the Blood of the Saints, and make havock of the Church, *Luk. 13. 31, 32. Herod will kill thee, and he said unto them, go ye tell that Fox Herod is called a Fox, because he sought by subtlety to kill Christ.* These Foxes the Spouse speaks of, did spoil the Vines; such a Fox was *Saul* before his Conversion. *Act, 8. 3. As for Saul*

*Saul he made havock of the Church, entering into every house, and haling men and women, he committed them to prison.*

2. The Spouse of Christ being in this distressed and persecuted condition, prayeth to Christ to teach, and tell her with what comforts he is wont to refresh, and support his people under their sorest and hottest persecutions. *Chap. 1. 7. Tell me (O thou whom my Soul loveth,) where thou feedest, where thou makest thy flock to rest at noon.* The noon is the hottest time of the day, signifieth the hottest persecutions, when the rage of Persecutors is at the heighth, then it is worthy our enquiry, where or how Christ comforts and supports his persecuted Flock; His making his Flock to rest at noon, signifieth the inward and spiritual comforts and refreshments that Christ giveth his People in their greatest troubles.

*Mat. 11. 28, 29. Take my Yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls.* That rest which Christ gives his Flock, when they labour under Troubles and Temptations is rest for their Souls. And as the Spouse enquireth where and how Christ maketh his Flock to rest at Noon, so in her distressed condition, she cryeth out for comfort and support. *Stay me - comfort me - Ch. 2. 5. Stay me with flaggons, comfort me with apples, for I am sick of love.* This being sick of love implyeth.

(1.) The deferring of those spiritual comforts and supports, that she prayed, hoped and waited for. *Prov. 13. 12. Hope deferred maketh the heart sick.*

(2.) Her being ready to faint for want of the presence of Christ, and the comforts of his Spirit. Sickness is attended with faintness. *Dan. 8. 27. I Daniel fainted and was sick.* Such as are sick of love are oft times in a fainting condition. *Psal. 119. 81. My Soul fainteth for thy Salvation, but I hope in thy word.*

(3.) Her restless condition for want of the enjoyment of Christ. Sick persons are very restless, when *Job* was sick he was restless, and full of tossings to and fro; what *Solomon* saith concerning a person whom God exerciseth with many sorrows. *Eccl. 2. 23. His heart taketh not rest in the night.* The same may be said of one sick of love, his heart taketh not rest, either in the night or the day, but is very unquiet as long as Christ hideth himself. *Psal. 30. 7. Thou didst hide thy face, and I was troubled.*

3. We may consider the grounds of the Spouses Consolations under these Troubles, and the hazard and danger of Death, and her inward Troubles occasioned by her being sick of love. I will only mention these two.

(1.) Her Interest in Christ; When she was in her greatest dangers and distresses, and wanted the presence of Christ, she quieted, comforted and encouraged her self with this, that

that she had an Interest in Christ. *My beloved is mine, and I am his.*

(2.) She found great Consolation from her participation of the benefits of Christ. *ver. 3. I sat down under his shadow with great delight, and his Fruit was sweet to my tast.*

From the Spouses supporting and comforting her self under her afflictions and persecutions, when she was in danger of her Life, with the consideration of her interest in Christ, we may infer this Doctrine, which shall be the subject of my ensuing discourse.

*Doct. Interest in Christ is a ground of Strong Consolation, under all the troubles and persecutions of this Life, and the dangers and approaches of Death.*

When the Sun of persecution is risen upon us, and scorcheth vehemently, when we are become black, when our Mothers Children are angry with us, and deal hardly with us, when 'tis Noon, the hottest time of persecution, when we are as a Lilly among Thorns, compassed about on every side with sharp afflictions, in the midst of adversaries that are ready to rend and tear us in pieces, when we are sick and faint, because our hope is deferred and Christ absents himself from us, when the Foxes are come out of their holes, that spoil the Vines, that thirst after the blood of the Saints; at, then if we can say, *My beloved*



*is mine, and I am his,* we have cause to be of good chear, for interest in Christ is a ground of strong Consolation, under all the troubles of this Life, how many and how great soever, and against the fears and terrors of Death; and this I shall prove by several instances. The Apostle *Paul* was a man that went through abundance of troubles and persecutions as was shewen in part before, and I shall now farther shew you. He could go to no place, but he expected either to be put in Prison, or to meet with some other affliction. *Act. 20. 23.* *The Holy Ghost* witnesseth in every City, saying, *that bonds and afflictions abide me.* He was troubled and persecuted every where, and went in continual danger of his Life. *2 Cor. 4. 8, 9, 11.* *We are troubled on every side—we are perplexed—persecuted—cast down but not destroyed—We are always delivered unto Death for Jesus sake.* Another account of his sufferings we have, *1 Cor. 4. 9, 10, 11, 12. 13.* *I think that God hath set forth us, the Apostles last, as appointed unto Death; For we are made a spectacle to the World, and to Angels, and to Men; we are fools for Christs sake—we are weak—we are despised—Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place—we are made as the filth of the World, and are the off scouring of all things unto this day.* Now although the Apostle *Paul* met with abundance of afflictions and persecutions, he

he was exceeding joyful in all his tribulations and as full of comfort as his heart could hold. 2 Cor. 7. 4. *I am filled with comfort, I am exceeding joyful in all our tribulation.* And whence was it that the Apostle Paul had such exceeding joy in all his tribulations? It was in Christ, and from Christ, as he himself tells us. Phil. 3. 3. *We rejoyce in Christ Jesus.* Rom. 5. 11. *We joy in God through our Lord Jesus Christ.* The Virgin Mary who was the Mother of Christ, met with sore afflictions, which pierced her as if she had a Sword run into her very Soul. Luke 2. 35. *Tea a sword shall pierce through thine own Soul also.* Some understand this as a foretelling, that she should suffer Death for Christ, and be slain with the Sword, others understood the words Metaphorically, that she should be exposed to such sharp trials that should pierce her, as if she had a Sword run into her; for reproaches and many other afflictions, are like the piercings of a Sword. Psal. 42. 10. *As with a sword in my bones, mine enemies reproach me, while they say daily unto me, where is thy God.* Prov. 12. 18. *There is that speaketh like the piercings of a Sword* - And the Virgin Mary's Consolation under all her afflictions was, her interest in Christ, her interest in him, not so much as he was the Son of her Womb, as the Son of God, and the Saviour of her Soul. Luke 1. 47, 48. *And Mary said, my Soul doth magnifie the Lord, and my Spirit hath rejoyced in God*  
my

*my Saviour.* David found great Consolation in his interest in Christ, and in God, under all his troubles and sorrows, of which I might give many instances, but shall only mention that distress he was in at Ziglag. *1 Sam. 30. 6.* David was greatly distressed—But David encouraged himself in the Lord his God. Observe here the greatness of Davids distress; Ziglag his City of refuge, was invaded by the Amalekites, smitten and burnt with Fire; *ver. 1.* Davids Wives, and the Wives and Children of the men that were with him were taken Captives, and carried away by the enemies. *ver. 2. 3.* All their Flocks also, and their Herds were carried away in a Triumphant manner, saying, *This is Davids spoil. ver. 20.* Davids distress was so great, That David and the People that were with him, lift up their voice and wept, till they had no more power to weep. *ver. 4.* And which added to his sorrows was this, that he was now in danger of losing, and that by the hands of those that had fought for him to save his Life, they were so enraged against David, that they spake of stoning him to Death, and that was an aggravation of his affliction, that besides his other losses, he was now like to loose his Life, and that in a violent way, and that by the hand of his Friends. And David was greatly distressed for the People spake of stoning him. *ver. 6.* And what was his comfort and encouragement in this distress? it was his interest in God. But David

*encouraged himself in the Lord [his God.]*  
 And how doth the Lord become our God ?  
 it is in and through Jesus Christ, that he be-  
 comes our God. 2 Cor. 5. 19. That we may  
 not only Triumph over all the troubles of this  
 Life, but even over Death it self, by virtue  
 of our interest in Christ, is evident from 1 Cor.  
 15. 55. *O Death where is thy sting, O Grave  
 where is thy victory ? the sting of Death is sin,  
 and the strength of sin is the Law, but thanks  
 be to God, which giveth us the victory through our  
 Lord Jesus Christ.* He speaks in a Triumph-  
 ing manner, as having no dread of Death,  
 but having overcome the fear of Death, and  
 the Grave ; *O Death where is thy sting, O  
 Grave where is thy victory ?* As if he should  
 have said, we are not afraid of thee, O Death,  
 or thee, O Grave : thou hast lost thy sting, O  
 Death, and thy victory O Grave. And what  
 is the ground of this Triumph over Death,  
 how came we by this victory ? this Triumph  
 is grounded upon an interest in Christ, this  
 victory is given us of God, through Christ,  
 as he is made ours ; *Thanks be to God, who  
 giveth us the victory, through our Lord Jesus  
 Christ.*

SECT. 2. *What is meant by an interest in  
 Christ. How Christ becomes ours : How  
 we become Christs.*

There is a special saving interest in Christ,

as our Redeemer, which is when a man is made a partaker of Christ, united to Christ, and hath a real and actual right to all the saving benefits of Christ. *Heb. 3. 14. We are made partakers of Christ*

How Christ becomes ours.

1. By the Fathers giving him to be a propitiation for our sins, and Christs giving himself to die for our sins. *Joh. 3. 16.*
2. By an effectual calling. *1 Cor. 1. 9.*
3. By our receiving him. *Joh. 1. 12.*
4. By our entring into Covenant with God. *Isa. 55. 3.*

How do we become Christs

1. By Donation of the Father. *Joh. 17. 6.*
2. By Redemption. *1 Cor. 6. 19, 20.*
3. By the Spirits causing and enabling us to give our selves to him. *2 Cor. 8. 5.*
4. By virtue of the Covenant. *Ezek. 16. 8.*

See the matters of this Section, in a Book of this Author, Entituled [*Consolation in Life and Death.*]

*Seet. 3. Several grounds of Consolation against the troubles of Life, and the fears and terrors of Death, arising from an interest in Christ.*

1. Jesus Christ hath fully, perfectly, and for ever reconciled unto God all that are his. *Col. 1. 19, 20.*
2. Jesus Christ hath obtained for all that are

are his a free, full perpetual pardon of all their sins. 1 Cor. 15. 3. 1 Joh. 3. 5. Joh. 1. 29.

These and many other grounds, may be seen largely handled in the said Treatise, by this Author, Entituled [*Consolation in Life and Death.*]

*Motives to examine our selves, whether we have a saving interest in Jesus Christ.*

If it be so, that interest in Christ is a ground of strong Consolation, under all the troubles of this Life, and against the fears and terrors of Death, then let us examine our selves, whether we have a saving interest in Jesus Christ? whether we have an actual right to, and a propriety in Christ and his saving benefits? can we say that Christ is ours, and that we are his, and can we say this upon good grounds? Have we Evidences, satisfactory, and sure evidences out of Gods word, that Christ is ours and we are his? I shall here propose some motives to stir us up to examine our selves about our interest in Christ. And then mention some sure evidences of a saving interest in Christ, by which we may examine and prove our selves, whether we have a real saving interest in Christ.

1. All men have not a saving interest in Christ. Some men are Christs. 1 Cor. 3. 23. *Ye are Christs.* and Christ is theirs, Joh. 20. 28. *Thomas said unto him, my Lord and*



*my God.* But some men are none of Christs, and Christ is none of theirs. *Rom. 8. 9. Now if any man have not the Spirit of Christ, he is none of his.* There are multitudes that live under the hearing of the Gospel of Christ, that have not the Spirit of Christ; and whosoever he be, that hath not the Spirit of Christ, he is none of his. Some men have a part in Christ, some have no part in him, or with him. *Joh. 13. 8. Jesus answered him, if I wash thee not thou hast no part with me.*

2. Such as make a profession of the Christian Religion, but are Hypocrits, and have not sound and sincere hearts in the sight of God, they have no part nor portion in Jesus Christ or his saving benefits. *Act. 8. 21. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.* Now there are multitudes that profess themselves to be the Disciples of Christ, and are Baptized as *Simon Magus* was, whose hearts are not right in the sight of God, and so have no part in Christ, and therefore we had need examine whether it be not so with us. It is a reproach in the Christian World, not to own Christ, and therefore to take away the occasion of reproach, many are content to give their names to Christ, that deny him their hearts: Many are desirous to be called Christians, that will not walk in the ways of Christ. Like those women spoken of, *Isa. 4. 1. We will eat our own Bread, and wear our own Apparel,*  
only

*only let us be called by thy name, to take away our reproach.* So there are many that desire to be called Christians to take away their reproach, but they will walk in the way of their own hearts, and follow their own wills, and will not walk in the ways of God, and fulfill the will of Christ.

3. A man may have received great gifts from Christ, and do many great things in the name of Christ, he may prophesie in the name of Christ, be able to cast out Devils, and do such works as may cause those, that behold them, to wonder at them, and yet not have a saving interest in Christ. He may be one that Christ doth not, will not own for one of his. *Mat. 7. 22, 23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderfull works? and then will I profess unto them, I never knew you, depart from me, ye that work iniquity.* Here are great pretences, fair plea's, and there are many that will expect to be owned by Christ, having so much to say for themselves, yet Christ will say unto them, I never knew you, that I never owned you for mine, I never approved you, I do not, nor ever did own you for mine.

4. There is nothing in this World of higher and greater concernment to every one of us, than to get an interest in Christ, and to get the knowledge and assurance, that we have an interest in Christ. Our Eternal Life depends

upon our having or not having Jesus Christ. If we have Christ we shall most certainly have Eternal Life ; but if we have not Christ, all that he or we ever did or suffered, will avail us nothing, we shall not have Eternal Life. *1 Job. 5. 12. He that hath the Son, hath Life, but he that hath not the Son of God, hath not Life.* There is nothing of higher concernment, than to get Eternal Life, and this obtained only in Christ, and through an interest in him. He, and he only that hath the Son, hath Life. And as the getting an interest in Christ, is of the highest concernment in order to our Eternal Welfare, so the knowledge of our interest in Christ, is of singular advantage for our comfort, and well-being in this World. This was a great comfort to *Job* in his great afflictions, to know that Christ was his Redeemer, and that he should after Death and the Resurrection from the dead, live with him for ever. *Job 19. 23. I know that my Redeemer liveth.* To know our interest in Christ and in God, through Christ is a ground of the highest joy, and of everlasting joy and gladness. *Psal. 89. 1, 26. I will sing of the mercies of the Lord for ever ; He shall cry unto me, thou art my Father, my God, and the Rock of my Salvation.* Sing is an expression of the highest joy, when a man can't contain his joy within his heart, but it breaks forth into singing. *Isa. 65. 14. Behold my Servants shall sing for joy of heart.* Now among those mer-  
cies

cies which caused him to sing for joy, and for which he was so filled with joy, that he resolved to sing for evermore, this was a choice one, the clearing of his interest in Christ, and in God through Christ, that he was enabled to cry, *Thou art my Father, my God, and the rock of my Salvation.*

5. We may attain to sure and satisfying evidences of our interest in Christ. We may attain to this knowledge that Christ is ours, and we are his. *Cant. 2. 16. My Beloved is mine, and I am his.* It is not spoken by way of desire, Oh that my Beloved were mine, and I were his, nor by way of probability, it may be, I have some hope that he is mine, and I am his, but by way of Confidence, *my Beloved is mine, and I am his.* So David could with much confidence appeal unto the Lord that he was his. *Psal. 119. 94. I am thine, save me.* So *1 Joh. 2. 5. We know we are in him. 1 Joh. 5. 19. 20. We know that we are of God - We are in him that is true, even in his Son Jesus Christ.*

6. Examining our selves by those Characters that are given in the Scriptures, concerning such as have an interest in Christ, is the ready way to come to the knowledge of our interest in Christ. *2 Cor. 13. 5. Examine your selves whether ye be in the Faith, prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.* The Apostle here puts a question; Know ye not

your own selves, how that Jesus Christ is in you? And gives them direction how they should attain this knowledge, namely by examining themselves, and tells what they should examine themselves about, namely about their Faith, because Faith is one evidence of an interest in Christ. And it is observable when he puts this question; know ye not how Jesus Christ is in you, yea he addeth, except ye be Reprobates, that is, except ye be blame-worthy, they are justly blameable that neglect the making sure such a weighty point as this, whether Christ be in them or not. They that have Faith in their hearts, have Christ dwelling in their hearts. *Eph. 3. 17.* Our Souls when enlightned by the word and Spirit of God, are able to discern, and to give a judgment of our estate towards God, and of the most inward workings both of Sin and Grace. *Pro. 20. 27.* *The Spirit of a man is the Candle of the Lord, searching all the inward parts of the Belly.* By the inward parts of the Belly, we may understand all the secrets of the heart, the inclinations, dispositions, and motions of the heart both to good and evil. These are all searched out, and discovered by the Spirit of a man, which is as the Candle of the Lord; but to effect this searching of our inward parts, this Candle of the Lord, must be lighted by the Word, and the Spirit of the Lord: for till that be done, it gives such a dim and uncertain light, that we can discern but little of our

own state. Therefore besides Communing with our own hearts, and making use of our own Spirits, we must make use of the Word of God, that we may discern the state of our own Souls towards God. *Prov. 6. 23. The Commandment is a Lamp, and the Law is light. Psal. 119. 130. The entrance of thy words giveth light, it giveth understanding to the simple. ver. 105. Thy word is a Lamp to my feet, and a light to my path.* There are plain and clear Characters laid down in the Scriptures, of such as are Christs, the knowledge of these (which I shall mention in the next Section) are requisite for us to examine our selves by. And besides making use of our own Spirits, and having recourse to the light of Gods word, it is needful that we should implore the illumination and assistance of the Holy Spirit, because it is his enlightning our minds that gives us light. *Psal. 36. 9. In thy light, shall we see light. Job. 32. 8. But there is a Spirit in man, and the inspiration of the Almighty giveth them understanding* The eyes of our understandings are shut, till the Spirit of God doth open them. *Eph. 1. 17, 18. And as we need the Spirit to enlighten our understandings, so also to witness to and with our Spirits, or being the Children of God. Rom. 8. 16. The Spirit it self beareth witness with our Spirits, that we are the Children of God.*

*Evidences of a saving interest in Christ.*

Seeing the knowledge of our interest in Christ, tendeth so much to our Consolation, both against all the troubles of this Life, and the terrors of Death, and seeing this knowledge is obtained by examining our selves by those Characters that the Scriptures give of those that are Christs. I shall lay down several Characters out of the Scriptures, of such as have a saving interest in Christ, those that I shall mention and explain are these.

1. Effectual calling.
2. Recieving Christ as he is offered in the Gospel.
3. They that are Christs, have the Spirit of Christ given to them.
4. They that are Christs are new Creatures.
5. They that are Christs have Crucified the Flesh with the lusts and affections.
6. They that are Christs do love Christ, and prefer Christ above all things, and persons in the World.
7. They that are Christs live to Christ, and dye to him.

1. They that are effectually called are Christs, and Christ with all his benefits are theirs. 1 Cor. 1. 26. compared with 1 Cor. 3. 23. *Ye see your calling Brethren— ye are Christs.* Whom doth the Apostle mean, when



when he saith, ye are Christs? he meaneth such as are effectually called. And speaking of those that were called, he tells them that God had united them to Christ, and made them partakers of the benefits of Christ Jesus. 1 Cor. 1. 26, 30. *Ye see your calling Brethren— Of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption. Eternal Life, and all other saving benefits of Christ are promised, to them that are effectually called. Heb. 9. 15. And for this cause he is the Mediator of the New Testament, that by means of Death for the Redemption of the Transgressions that were under the first Covenant, they which were called might receive the promise of the eternal inheritance.* But Eternal Life, and the saving benefits of Christ are given only to such as have an interest in Christ. 1 Joh. 5. 12. *He that hath not the Son of God hath not Life.* Now we may know that we are effectually called, these ways.

1. When the Lord calls a sinner effectually, he calls him out of darkness into light; where as the mind and understanding was before full of ignorance and blindness, the Lord enlightens the mind with saving knowledge, when he calls a sinner effectually it is. 1 Pet. 2. 9. *That ye should shew forth the praises of him who hath called us out of darkness into his marvellous light.* Now in this work of illumination we may consider these 3 or 4 things.

(1) God



(1.) God calls a man to see his sinful, miserable, undone estate by nature. *Jer. 2. 19. Know and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts ;* And his inability to help or recover himself out of his sinful and miserable estate. *Job. 15. 5. Without me ye can do nothing.*

(2.) God calls a man to see, and to know that remission of sins and Salvation, is to be had in Christ; and no where else, but in and from Christ Jesus. *Act. 13. 38. Through this man is preached unto you remission of sins. Luke 19. 10. The Son of Man is come to seek and save that which was lost.* There is Salvation for lost man to be had in Christ, and in none but him. *Act. 4. 12. Neither is their Salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved.* As the Lord gives us to understand that we have destroyed and undone our selves, so also he causeth us to know that there is help for such as are in a perishing condition, and also where this help is to be found, namely in himself through Christ. *Hos. 13. 9. O If ael thou hast destroyed thy self, but in me is thy help.* This is a material branch of saving illumination, the giving us the knowledge of God and Christ. *1 Cor. 4. 6. Job. 17. 3.*

(3.) The Lord enlightens his People to see and to know which way they should obtain Salvation from Christ, out of their sinful and miserable

miserable condition, namely by Faith and Repentance. For after a man is enlightned to see his lost estate, then he is at a loss to know what he should do to be saved, and the Lord shews him that Salvation is obtained by Christ, through Faith and Repentance. *Act. 16. 30, 31. Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved Ezek. 18. 30. Repent, and turn your selves from all your Transgressions, and so iniquity shall not be your ruine.*

(4.) Where there is saving illumination, the instruction the Lord gives, is like that spoken of by the Prophet. *Isa. 8. 11. The Lord spake thus unto me with a strong hand*—There is power goeth with those instructions that he gives the Soul, to bring it to do, what it is taught. The Lord doth not only teach a sinner his lost estate, and that Salvation is in Christ, and that this Salvation is to be had by Faith and Repentance, but he bows the heart to comply with these terms of salvation; with the illumination of the mind, there is the inclination of the heart to repent and believe. *Jer. 3. 19. Surely, after I was turned, I repented, and after I was instructed, I smote upon my Thigh, I was ashamed, &c. Eph. 1. 13. In whom ye also trusted, after that you heard the word of Truth, the Gospel of your Salvation. And this leads me to the next head.*

2. When

2. When the Lord calls a sinner effectually, he calls him to Repentance by working Repentance in his heart. *Luk. 5. 32. I came not to call the Righteous, but Sinners unto Repentance.* Now this effectual call to Repentance is discerned these ways.

1. The Lord pricks the Sinner at the heart, by setting home upon the Conscience the sight of his sinful and undone condition. *Act. 2. 37. And when they heard these things, they were pricked at the heart and said—Men and Brethren what shall we do?* Till God calls a man, he lyeth fast asleep in his sins. He is like *Jonah*, that was fast asleep in the side of the Ship, when there was a great Tempest, whereby himself, and all in the Ship were in danger to be drowned. *Jon. 1. 6.* So the sinner lyeth fast asleep in his sins, although he be in danger of everlasting burnings, till God awakens him, by calling him to a sight of his sin and misery. As it was with *Peter*, he was fast asleep, when bound with Chains, and in the midst of two Souldiers, and was the next day to be tryed for his Life. *Act. 12. 6.* So it is with many Sinners, they are bound in the chains of their sins, and are in danger every day to be called to Judgment, yet they lye fast asleep in their sins, till the Lord comes and awakens them out of their dead sleep, and this he doth by giving them a prick at the heart with his word, which is called the Sword of the Spirit. And when a sinner is pricked at the heart, then he awakes.

awakes out of his dead sleep, and sits down, and bemoans his sinful and miserable condition.

*Lam. 5. 16. 17. The Crown is fallen from our head, wo unto us that we have sinned; for this our heart is faint, and our eyes are dim. Jer. 31. 18. I have surely heard Ephraim bemoaning himself.*

(2.) When God calls a sinner to Repentance, he turns his heart from his Idols, from his beloved sins, so that he resolves in his heart that by the help of Gods grace he will forsake his sins for ever. *Hos. 14 8. Ephraim shall say, what have I to do any more with Idols? He is willing to leave off all known sins, and also all unknown sins, as soon as they shall be discovered to him. Job 34. 32. That which I see not, teach thou me; if I have done iniquity I will do no more.*

(3.) When the Lord calls a sinner to Repentance, as he causeth him to forsake his sins, so also he causeth him to turn to the Lord with his whole heart, so that the bent of the heart is for God, the heart is inclined to please, serve, obey, glorifie and enjoy God. *Jer. 24. 7. They shall return to me with their whole heart.. Psal. 119. 112. I have enclined my heart to perform thy statutes always, even to the end.*

3. When God calleth a sinner effectually, he calleth him to his Son Jesus Christ. As he enlightneth him to see his undone estate out of Christ, and to see that Salvation is to be had in Christ,

Christ, so he draweth the Soul to Christ, he causeth the Soul to come to Christ. *Joh. 6. 45. Every man that hath heard and learned of the Father, cometh unto me.* The call of God when it is effectual, hath this effect upon all that are called, it bringeth every one of them to Jesus Christ. It is not some or many that hear, but every man that hath heard and learned of the Father cometh unto me. Now we may discern that God hath called us to Christ these ways.

1. If he hath called us off from all things that hinder our going to Christ. *Cant. 2. 10. Rise up my love, my fair one, and come away, Come away that is let nothing detain thee from coming to me, cast away all lets and hinderances that keep thee from coming to me, leave all to follow me.* This effect *Levi's* call had upon him, *Luk. 5. 27, 28. He said unto him follow me; and he left all, rose up and followed him.* When God hath brought us to this, that we are willing to leave all for Christ, we need not doubt but we are effectually called to Christ. This laying aside of all hinderances of our being made partakers of Christ and Eternal Life, is that which the Apostle exhorts to. *Heb. 12. 1. Let us lay aside every weight— And run with patience the race that is set before us.* I will instance in some hinderances of our enjoying Christ, which God calls from, when he draws us to Christ. As the VWorld, the profits of the world,

world, the honours of the world, the pleasures of the world, God loosens the heart from all these, that the Soul can leave all the goodly, all the pleasant, all the glorious things of the world, to cleave to Christ. *Cant. 4. 8. Come with me from Lebanon my Spouse, with me from Lebanon.* For the opening this Scripture, let us consider what Lebanon was, that Christ was so earnest with his Spouse, to come with him from *Lebanon*, that he calleth twice, come with me from *Lebanon*, with me from *Lebanon*. *Lebanon* was a very goodly place. *Deut. 3. 25. I pray let me go over and see the good Land, that is, beyond Jordan, that goodly mountain, and Lebanon.* Moses had a great desire to see the Land of *Canaan*, which was the Land of promise, a land above all lands, and of all places in that land, he had a desire to see that goodly place mount *Lebanon*; *Lebanon* was a glorious place. *Isa. 35. 2. The glory of Lebanon shall be given to it. Lebanon* was a very pleasant and delightfull place, it cast forth a sweet scent to all places round about it. *Hos. 14. 6. His beauty shall be as the Olive Tree, and his smell as Lebanon.* The meaning then is this, that we should leave all the goodly, all the glorious, all the pleasant, all the delightfull and desireable things of this world to enjoy Christ. Christ calls us to come with him from *Lebanon*, which was a goodly, a desireable, a glorious and delightfull place. Another hindrance of coming to Christ is, when

when a man is bound with the cords of his sins, his sins have such hold upon his heart, that he is like a man bound with cords, that he can't stir from them; of such *Solomon* speaks, *Prov. 5. 22. He shall be holpen with the cords of his sins.* And this was *Simon Magus* his condition. *Act. 8. 23. I percieve that thou art in the gall of bitterness, and in the bond of iniquity.* Now when God calls a sinner to Christ, he looseth these bonds, so that such an one can say with *David. Psal. 116. 16. Thou hast loosed my bonds.*

2. VVhen God calleth a man to Christ he causeth the soul to follow hardafter Christ, to be both earnest and speedy in running after Christ. *Psal. 63. 8. My soul followeth hard after thee.* This following hard after Christ implyeth earnest desires and endeavours to enjoy him, an unwillingness to be without him, *Cant. 1. 4. Draw me, we will run after thee.* Running after Christ implyeth earnestness and speed in following Christ, and unweariedness in seeking after Christ, *Isa 40. 31. They shall run and not be weary.* Is thy soul earnest? is thy soul unwearied in following after Christ? then certainly the Lord hath drawn thee by his Spirit. For no man goeth thus after Christ, till the Lord hath drawn him, *Joh 6. 44. No man can come to me except the Father, which hath sent me, draw him.*

3. VVe may know that God hath called and drawn us to Christ, if we follow after Christ under all the difficulties and discouragements,



that we meet with in the wayes of Christ. VVhen God calls us to Christ effectually, he carries us through all diff. ulties and discouragements, so that nothing shall hinder us from following Christ. He makes good that word, *Luk. 3. 5. Every valley shall be filled, and every mountain shall be brought low, and the crooked shall be made streight, and the rough wayes shall be made plain.* It is an allusion to the Jewes coming out of *Babylon*, in which journey they met with many difficulties, they went through low valleyes which oft-times are filled with ter, they went over high hills and great mountains, they went through crooked, and rough wayes; But God put such a spirit into them, that they went on with that courage and chearfullness, as is if every valley had been filled, and every hill and mountain brought low, and all crooked places had been made straight, and rough places plain. So it is in effectual calling, God carryeth on the soul so powerfully after Christ, that it is carryed through all oppositions, all difficulties and discouragements to come to Christ, *Psal. 18. 29. By thee, I have run through a troop, by my God, I have leaped over a wall.* As it was with the blind man that cryed after Christ, *Mark 10. 48. Many charged him that he should hold his peace, but he cryed the more a great deal. Thou son of David have mercy on me.* So it is with those that feel their want of Christ, and are called to Christ, when carnal people, and carnal relations wuold bear them off from the wayes of Christ,

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they

they are the more earnest to follow after. VVe read of *Saul*, that when the sons of *Belial* despised him, *There went with him a band of men whose hearts God had touched*, 1 Sam. 10.26,27. If we go after Christ, when he is despised by the world, it is a sign that God hath touched our hearts, and drawn us to his Son.

4. When God calls a sinner to come to Christ, he cannot be satisfied with any thing besides Christ. He takes him from resting in any thing short of Christ. After we are awakened to see our sin and misery, there are many things wherein we would rest short of Christ, if God should let us alone. As for instance, we are apt to rest in our priviledges as the Jews, who cryed out, *the temple of the Lord, we have Abraham to our Father, &c.* And we are prone to rest in Ordinances, and performance of Duties, in our convictions, humiliations, affections, reformatiions, and the like, but he takes us off from resting in any thing besides Christ when he calls us unto Christ. What *Michah* said unto the Jews, *Mich.2.10. Arise ye and depart, this is not your rest.* So the Lord saith to such as he calls effectually, when they are taking up their rest in any thing short of Christ, he calls them off from those rests & saith. Arise and come unto my son, for this is not your rest. A soul effectually called is like the dove that went out of the Ark while the waters covered the earth, she found no rest for the sole of her foot, till she returned into the Ark, *Gen. 8.9.* So the soul effectually called can find no rest any where

but in Christ. *Mary Magdalen* had seen wonders in the stone rolled from the Sepulchre, the linnen clothes in which the body of Christ was wrapped, she had a vision of Angels, but the sight of the Angels did not satisfie her, because she could not find Christ, but wept for him, *Joh. 20. 1, 11, 12, 13.*

5. When God calls a sinner to come to Christ, he taketh up his rest in Christ, and resteth on him only, for remission of sins and eternal life, *Psal. 37. 7. Rest in the Lord, Psal. 62. 6. He onely is my rock and my salvation, Matth. 11. 28. Come unto me all ye that labour and are heavy laden, and I will give you*

IV. When God calleth a sinner effectually, he called him unto holiness, *1 The. 4. 7. God hath not called us unto uncleanness, but unto holiness.* Now we may know our effectual call unto holiness these wayes.

1. By our earnest desires and endeavours after holiness. This call of God begets earnest desires after holiness, a hunger and thirst after righteousness, such an one hath, oh that I were more holy, oh that I could serve and obey God in a better manner, *Psal. 119. 5. Oh that my wayes were directed to keep thy statutes, ver. 20. My soul breaketh for the longing that it hath to thy judgements at all times.* And this call doth produce strong desires, so also earnest endeavors after holiness, so that a man makes his care, and continual exercise to live an holy life, *Act. 24. 16. And herein do I exercise myself to have*

*alwayes a conscience voyd of offence both towards God and towards men.*

2. This call to holiness leaves such an impression upon the heart, that if through temptation he fall into sin, and depart from the wayes of God, he can have no rest in his spirit, until he is risen up again, and hath humbled his soul before God, and be returned unto God, *Prov. 24. 16. A just man falleth seven times and riseth again.* A just man may fall, yea fall often, but he is not to rest in his sins; but maketh hast to rise up again. It is the property of unregenerate men to lye in their sins, *1 Joh. 5. 19. The whole world lyeth in wickedness.* They that are called out of the world may fall into sin by temptation, but they do not lye in their sins, they make hast to rise up again. A sheep may fall into the mire, but makes hast to get out. They are swine that love to wallow in the mire.

3. We may know that we are effectually called unto holiness when we adhere to the wayes of God in difficult and troublesom times, when no persecutions, no troubles will make us forsake the wayes of God, and turn aside to crooked paths, *Psal. 44. 17, 18. All this is come upon us, (that is all the forementioned troubles) yet we have not forgotten thee, nor dealt falsely in thy Covenant. Our heart is not turned back, neither have our steps declined from thy way, Psal. 119. 109, 110. My soul is continually in my hands, yet do I not forget*

*get thy Law. The wicked have laid a snare for me, yet I erred not from thy Precepts.*

4. When God calls a man to Holiness, he enclines his heart to be holy, not only in some but in all things; Holy in Body and in Spirit, Holy in his Discourse, and Holy in all manner of Conversation. They that are Effectually called unto Holiness, are like the Unmarried Woman, spoken of by the Apostle. 1 Cor. 7. 34. *The Unmarried Woman careth for the things of the Lord, that she may be Holy both in Body and in Spirit.* This is the care of Gods called ones, they care for the things of the Lord, that they may be Holy in Body and in Spirit. They are also careful to be Holy in their Discourse, remembering that Exhortation of the Apostle. Eph. 4. 29. *Let no corrupt Communication proceed out of your Mouth, but that which is good, to the use of edifying, that it may minister Grace unto the Hearers.* They are also carefull to be Holy in all manner of Conversation. 1 Pet. 1. 15. *But as he which hath called you is holy, so be ye holy in all manner of Conversation.*

V. VVhen God calls a sinner Effectually, he calls him to lay hold of Eternal Life, he calls him unto the participation of his Heavenly and Glorious Kingdom. 1 Pet. 5. 10. *The God of all Grace who hath called us into his Eternal Glory by Jesus Christ.* 1 Thes. 2. 12. *That ye walk worthy of God, who hath called you into his Kingdom and Glory.* 2 Thes. 2. 14.

Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. 1 Tim. 6. 12. Lay hold on Eternal Life, whereunto thou art called. As it was with the carnal Jews, they despised the Land of Canaan, though it was a most pleasant and delightfull Land, and would rather have enjoyed the Flesh-pots of Egypt, than to go through difficulties to possess the Land of Canaan. Psal. 106. 24. Yea, they despised the pleasant Land. So it is with carnal Christians, before God calls them Effectually, they despise, they neglect Eternal Life, they prefer this transitory vain VWorld, before the Kingdom of Heaven. As prophane Esau despised his Birth-right, and sold it for a Morfel of Meat, so do prophane men despise the means of Grace and Salvation, and part with the Kingdom of Heaven for as inconsiderable things as a Morfel of Meat. But when God calls a man effectually, then Heaven and Heavenly things are the chief things he seeks after. Now we may know, whether God hath called us to lay hold on eternal life, these ways.

- 1. VWhen God calls a man to obtain eternal life and Salvation, he gives him the knowledge and belief of the truth, reality and transcendant excellency of the Kingdom of Heaven, that it infinitely surpasseth all the good things of this vain and transitory world. 2 Cor. 5. 1. We know that if our earthly house of this Tabernacle were dissolved, we have a building of

of God, an house, not made with hands, eternal in the Heavens. And as the truth of the Heavenly Kingdom is believed, so it is esteemed, and preferred above all things in this World. *Heb. 11. 16. But now they desire a better country, that is, an Heavenly.* This World is a miserable world, but Heaven is looked upon as a most blessed and glorious place, by those that are Effectually called. *Tit. 2. 13. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour.* In Heaven they expect such things as eye never saw, the ear never heard, and better and greater things, than the heart of man can conceive, *1 Cor. 2. 9.*

2. When God calls a sinner to obtain Salvation by Jesus Christ, he stirs up in his heart an earnest desire after Salvation, and causeth him to make it his great care and main business to get to Heaven. The great enquiry of such an one is, what he should do to be saved, and how he may get eternal life? *Act. 16. 30. Sirs, what must I do to be saved? Matth. 19. 16. And behold one came unto him and said, good master, what good thing shall I do that I may have Eternal Life.* And they enquire diligently after the way to life, so they make it their main and chief care to get to heaven, according to that command of Christ. *Mat. 6. 33. But seek ye first, the Kingdom of God, and his Righteousness - And that of the Apostle; Phil. 2. 12. Work out your own Sal-*



vation with Fear and Trembling.

3. When God calls a man to obtain Salvation, he discovers to him the way to Life and Salvation; and bows his heart to walk in the path of life. *Psal. 16. 11. Thou wilt shew me the path of Life.* He sheweth them that Eternal Life and Salvation is to be had in Christ, and no where else but in Christ. *1 Joh. 5. 11.* And this is the record that God hath given to us, Eternal Life, and this Life is in his Son. *Act. 4. 12. Neither is there Salvation in any other, for there is no other name given under Heaven, whereby men may be saved.* And he sheweth them, that they that would have Salvation by Christ, must believe in him, and obey him, and persevere in the Faith of Christ, and in their obedience of the Gospel to the end of their lives. *Act. 16. 31. Believe on the Lord Jesus Christ, and thou shalt be saved.* *Heb. 5. 9. And being made perfect he became the Author of Eternal Salvation to all them that obey him.* *Rev. 2. 10. Be thou faithfull unto Death, and I will give thee a Crown of Life.*

4. When God calls a man to obtain Salvation by Jesus Christ, he leaveth such impressions of the glory and excellency of the Kingdom of Heaven, that he presseth more earnestly after the Kingdom of Heaven, than he doth after any thing in this world. *Phil. 3. 13. 14. This one thing I do, forgetting those things that are behind, and reaching forth unto those*

those things that are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. It was the main thing the Apostle aimed at, strove, and contended for, pressed after the obtaining the Crown of Glory, and being found in that way that leadeth to life. No oppositions from the world can beat off one effectually called, from seeking eternal life, but he uses an holy violence, and doth as it were take it by force, *Matth. 11. 12. From the dayes of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force.*

5. They that are effectually called will go through any sufferings to obtain the Kingdom of God. We are told in Gods word, *that we must, through much tribulation, enter into the Kingdom of God, Act. 14. 22.* But this doth not dismay those that are called to obtain salvation by Jesus Christ. They make light of the sufferings of this life, in comparison of the glory, and the felicity of the future life, *Rom. 8. 18. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us, Act. 20. 23, 24. The Holy Ghost witnesseth in every City saying, that bonds and afflictions abide me. But none of these things move me, &c.* As it was with the Israelites, when God called them out of Egypt, they were willing to go through the Red Sea, and to go into a howling wilderness, where were Scorpions, and fiery Serpents, to get

get into the land of promise. So it is with those that are called out of their natural state, they are willing to go through any troubles and difficulties, though it be a resisting unto blood, to get into the Kingdom of Heaven. *Heb. 11. 35. Others were tortured, not accepting deliverance, that they might obtain a better Resurrection.* To get the possession, and make sure of this Kingdom, a man Effectually called will readily and joyfully suffer the loss of all things that he hath in this world. *Math. 13. 44.*

2. Recieving Christ as he is offered to us in the Gospel, is an undoubted evidence of a saving interest in Christ. Upon our recieving Christ he becomes ours, and we become his. *Joh. 1. 12. To as many as recieved him, to them gave he power to become the Sons of God—* All that recieve Christ, how many soever they be, have an interest in God as their Father, and in Christ as their Saviour. Christ is the gift of God. *Joh. 3. 16. God so loved the world that he gave his only begotten Son— Joh. 4. 10. If thou knewest the gift of God, that is, if thou knewest me who am the gift of God; as the following words shew, and who it is that saith to thee, give me to drink.—* Now what is it makes a gift ours, but an offer from him that hath power to bestow it, and acceptance by him to whom it is offered. God hath power to bestow Christ on whom he pleaseth, and he maketh an offer of Christ unto every one that finds his want of Christ, and is willing to receive

ceive Christ. *Rev. 22. 17. Whosoever will, let him take the water of Life freely.* Upon our accepting Christ on that offer, which God makes of him in the Gospel, Christ becomes ours, and we become his; Recieving Christ is believing on Christ. *Joh. 1. 12. To as many as recieved him—to them that believe on his name.* And as for such as believe in Christ, Christ is theirs, for he dwelleth in their hearts. *Eph. 3. 17. That Christ may dwell in your hearts by Faith.*

But here it may be enquired, how shall we know whither we have recieved Jesus Christ in a true and saving manner.

*A. 1.* Such as recieve Jesus Christ aright, recieve him in all his offices, they recieve him as their Prophet, as their Priest, and as their King. *Col. 2. 6. As ye have therefore recieved Christ Jesus the Lord, so walk ye in him.* Here is mention of the 3 fold office of Christ, His Prophetical Office is signified by Christ, which signifieth anointed, he was anointed with the Spirit to Preach the Gospel. *Luke 4. 18.* Jesus signifieth his Priestly Office, for Jesus signifieth a Saviour, and he was called Jesus, because he was to save his People from their sins. *Mat. 1. 23.* And how doth he save his People from their sins, but by his offering up himself a Sacrifice for us? Lord signifieth his Kingly Office. These *Colossians* recieved Christ in all these Offices, as their Prophet, as their Priest, and as their Lord, they recieve Christ

Christ Jesus the Lord. And so do all that receive Christ aright.

Now then we receive Christ as our Prophet, when we make the word of Christ the rule of our Faith, our Worship, and of our Conversations.

1. The word of Christ is the rule of our Faith, what we find in the word of Christ, that we are to believe, though it seem hard to our understandings. *Joh. 7. 38. He that believeth on me as the Scripture hath said — Our Faith must be regulated by the Scriptures. And Abraham believed according to what God had spoken to him. Rom. 4. 18. Who believed in hope against hope — according to that which was spoken. And so the Apostle Paul and the Church of Corinth. 1 Cor. 15. 3, 4, 11. Christ dyed for our sins according to the Scriptures, and rose again the third day, according to the Scriptures. — So we preach, and so ye believe. We are to believe all things according as they are held forth in the Scriptures.*

2. The word of Christ is to be the rule of our worship, whatever censures or calumnies the world cast upon us, of Heresie or Schisme or the like, yet we must keep close to the written word of God. *Act. 24. 14. After this way which they call heresie, so worship I the God of my Fathers, believing all things which are written in the Law and in the Prophets. The Pascheover was part of the worship of God, and the Jews are blamed for neglecting and not eating*

eating the Pasſeover in that ſort and manner as was directed in the written word of God. 2 Chron. 30. 5. *They eſtabliſhed a decree that they ſhould come to keep the Paſſeover unto the Lord God of Iſrael at Jeruſalem, for they had not done it of a long time, in ſuch ſort as was written. And ver. 18. A multitude of People had not cleaſed themſelves, yet did they eat the Paſſeover, otherwiſe than it was written.* And that they ſinned in eating the Paſſeover in other manner than was preſcribed in the written word of God, is evident from the following words, wherein *Hezekiah* prayeth for the pardon of their ſin. *The good Lord pardon every one—* Our Lord Jeſus would not go againſt the written word in matters of Worſhip, for the gaining of the whole world. When the Devil carried him up into an high Mountain, and ſhewed him all the Kingdoms of the World, and proffered to give them all to Chriſt, if he would fall down and worſhip him, he rejected the motion with diſdain, becauſe it was againſt the written word, to worſhip any other but the true God. *Mat. 4. 8, 9, 10.* The Worſhipping of Idols being forbidden in the word of God, the Three Children choſe rather to be caſt into the burning fiery furnace, than to worſhip the golden Image which *Nebuchadnezzar* had ſet up, and commanded all perſons to worſhip, under the greateſt penalty, even preſent Death, and that a dreadful death, to be burnt in a fiery furnace. *Dan. 3. 15, 18.*

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If ye worship not, ye shall be cast the same hour into the midst of a fiery Furnace. And what did they answer, when thus menaced by the King? Be it known unto thee O King, that we will not serve thy Gods, nor Worship the Golden Image which thou hast set up. Neither the hope of the greatest gain, nor fear of the greatest punishment should make us go against the word of Christ in things pertaining to the worship of God.

3. The word of Christ is to be the rule of our Conversations. We must not make our gain our rule, our credit, or the example of others, but the word of Christ. *Pf. 119. 105, Thy word is a Lamp unto my feet, and a Light unto my path.* In doubtless cases we must make Gods Testimonies our Counsellors. And after we have consulted with the word, what we find agreeable to the mind of Christ, that we must do though it be cross to our own interests, and what is contrary to the word that we must avoid, though it would be very beneficial to us. Thus *David, Psal. 119. 24. Thy Testimonies also are my delight and my Counsellors.* Thus the *Apostle Paul, 2 Cor. 13. 7. We can do nothing against the Truth, but for the Truth.* It was an excellent speech of *Balaam*, and worthy our imitation, although he did not do what he said. *Numb. 22. 18. If Balak would give me his house full of Silver and Gold, I cannot go beyond the word of the Lord my God to do less or more.*

We

We may know that we receive Christ as our Priest, these ways.

1. If we look for remission of our sins and Eternal Life, not by any works of Righteousness which we have done, but from the mercy of God, and the merits of Christ, who offered up himself to God a Sacrifice for our sins. *Rom. 5. 9. Being now justified by his blood, we shall be saved from wrath through him. Tit. 3. 5. Not by works of Righteousness which we have done, but according to his mercy he saved us. Act. 13. 11. But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they. See also Gal. 2. 16.*

2. When we ground our Faith and Hope for audience and acceptance of our Prayers upon the intercession of Christ. *Heb. 10. 21, 22. And having an high Priest over the house of God, let us draw near with a true heart, in full assurance of Faith. Dan. 9. 17. O our God! hear the Prayer of thy Servant, and his Supplications, and cause thy face to shine upon thy Sanctuary, which is desolate, for the Lords sake.*

We may know that we receive Christ as our Lord, these ways.

1. If we are willing to be ruled and governed by Christ. Many men are unwilling to receive Christ, for their Lord, to rule them, that would have him for their Saviour to save them from wrath to come. They say in their hearts as they did, *Luk. 19. 14. We will not have thee*

*man to Reign over us.* Then we are willing to be Ruled and Governed by Christ, when we yield ready obedience to his word, and the motions of his Spirit. For Christ Rules us by his Word and Spirit. What *Pharaoh* said to *Joseph*, *Gen. 42. 14. According to thy word shall all my People be ruled.* So may I say here. They that receive Christ as Lord, they are all Ruled according to his word. \* Now we may know that we are willing to be Ruled by the word of Christ.

(1.) When in doubtfull cases we consult the word of Christ, and desire to know the mind of Christ. VVhen we say with the Apostle; *Lord, what wilt thou have me to do? Act. 9. 6.* VVhen we say with *David*, *Pf. 143. 8. Make me to know the way wherein I should go. Psal. 86. 11. Teach me thy way, and I will walk in thy Truth.* And that we may find out the mind of Christ, we make his Testimonies our Counsellors, as was hinted before.

(2.) Such as are willing to be ruled by Christ, as soon as they understand this or the other thing to be the mind of Christ, they yield obedience to it. *Pfal. 18. 44. As soon as they hear of me, they shall obey me. Psal. 119. 60. I made hast, I delayed not to keep thy Commandments.*

(3.) Such as embrace Christ for their Lord, their hearts stand in awe of the word of Christ, they are afraid of Transgressing his commands. *Prov. 13. 13. He that feareth the Commandment*

ment shall be rewarded. Yea, there is greater awe upon the word of Christ, than the word of Princes. If Princes command one thing and Christ another, and Princes will persecute us, because we are not obedient to them, yet Christs Subjects stand in such awe of his word that they will not swerve from his word, for avoiding troubles and persecutions, from the greatest men on earth. *Psal. 119. 161. Princes have Persecuted me without a cause, but my heart standeth in awe of thy word.*

2. As we may know, we have received Christ for our Lord by our willingness to be governed by his word, so also by our submitting our selves to all the disposals of Providence relating to us or any of ours. For it belongs to Christ as King to govern the world. All power in Heaven and Earth is committed to him, the Government is upon his shoulders. the Father hath committed all judgement into the hands of the Son. Now such as receive Christ for their Lord, submit themselves to all the disposals of Providence without fretting or murmuring at their losses and crosses, and that because it is the Lord that doth all that befalls them, *1 Sam. 3. 18. It is the Lord let him do what seemeth him good, 2 Sam. 15. 26. But if he thus say, I have no delight in him. Behold here am I, let him do to me, as seemeth good unto him.*

2. We may know that we receive Christ aright, when we receive him judiciously and heartily. By receiving Christ judiciously.

mean, when we understand on what terms Christ is willing to bestow himself upon us, what he requires from those that will become his disciples, and when we judge those terms to be equal, to be good, to be submitted to with chearfulness. By receiving Christ heartily, I mean a cordial and through compliance with those terms on which Christ will accept us for his disciples. We must receive Christ judiciously, that is understand the terms on which Christ will become ours, and accept us for his, and judge those terms worthy of all acceptance. What these terms are on which he is willing to receive us for his disciples, I will shew out of two or three Scriptures, *Mark. 8. 34. Whosoever will come after me, let him deny himself, take up his cross and follow me, Luk. 14. 33. So likewise whosoever he be of you, that forsaketh not all that he hath, cannot be my disciple. And ver. 26. If any man come to me and hate not his father and mother and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple. Hating is not to be understood absolutely, but comparatively. For it is not lawful to hate father or mother or brother. He that hateth his brother is a murderer, but hating is less loving, as Gen. 29. 30, 31. Matth. 24. 13. He that endureth to the end shall be saved. So that the terms on which Christ is willing to become ours, are briefly these. That we love and prefer Christ above all persons in the world, even our nearest*

nearest and dearest relations. That we deny our selves, that we are willing to undergo all sufferings for Christ, that we forsake all that we have for him, that we follow him, that we continue with him to the end of our dayes. And as we must understand these terms, so also approve of them, and judge Christ and salvation by Christ worthy of all acceptation in these terms, *1 Tim. 1. 15.* This is a faithful saying and worthy of all acceptation, *that Christ Jesus came into the world to save sinners.* And as we must receive Christ judiciously, so also we must heartily and cordially accept of him on those terms on which he is willing to bestow himself upon us. Christ and salvation by Christ is not to be embraced on any terms, *Lam. 3. 29.* He putteth his mouth in the dust, if so be there may be hope. We should not stick at abasing our selves and lying in the dust which was used as a token of deep humiliation, *Job 42. 6. Jos. 7. 6.* Or putting the mouth in the dust may signifie full subjection, submitting to any thing though in it self ungrateful and distastful, as licking the dust is distastful. *Is. 49. 23.* A man thoroughly convinced of his lost estate, will submit to any thing, so there may be hope of salvation. The returning Prodigal was willing to submit to any terms, so he might be received into his fathers family, *Luk. 15. 19.* Make me as one of thy hired servants. David was content rather with the lowest place in Gods house, than the highest preferments in



the tents of wickedness, *Psal. 84. 10. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.*

3. We may know that we receive *Christ* aright, when nothing in *Christ* or of *Christ* is offensive to us, but he is altogether lovely. Some are offended at the Cross of *Christ*; *Christ* Crucified was to the *Jews* a stumbling block, to the *Greeks* Foolishness. *1 Cor. 1. 23.* Some are offended at the Doctrine of *Christ*, and of some Doctrines of the Gospel, this is an hard saying, who can bear it. But when nothing of *Christ*, nothing in *Christ* is offensive to us, that argueth we are in a blessed condition. *Mat. 11. 6. Blessed is he, whosoever shall not be offended in me.* VVhen all of *Christ* is lovely and desireable, that is an evidence that he is ours. *Cant. 5. 16. He is altogether lovely. This is my beloved and my friend.*

4. VVe may know that we have rightly received *Christ*, if we find that there is virtue come out of *Christ* into our Souls. VVhen a distressed woman did but touch *Christs* Cloaths, virtue went out of the Lord *Jesus*, and healed the woman of the Plague that was upon her. *Mark 5. 27, 28, 29, 30.* If upon the touching of *Christs* Cloaths, virtue came out of him to heal the Distempers of the Body, then much more upon receiving *Christ* into our hearts, will virtue come out of *Christ* to heal our Souls.

But

But some may say, what is that virtue that cometh out of Jesus Christ, to those that receive Christ by Faith.

A. 1. There cometh a Sanctifying virtue from Christ. *Act. 26. 18. Who are Sanctified by Faith which is in me.* They that do rightly receive Christ, do from that fulness of grace that is in him receive grace for grace. *John 1. 16. And of his fulness have all we received, and grace for grace.* All we, that is, I we that have received Christ, *ver. 12.* have received of his fulness, grace for grace, that is, grace answerable to those graces that are in Christ, Humility answering the Humility that was in Christ, Meekness answering the Meekness of Christ, the heart is disposed and enclined to imitate the example of Christ. *1 Joh. 4. 17. As he was, so are we in this world.* This is an evidence that we have received grace for grace, from that fulness that is in Christ, when our hearts are enclined to imitate the example of Christ.

2. There cometh a sin subduing virtue from Jesus Christ, when he is received by us. As *Dagon* fell down to the Earth when the Ark was brought into the house of *Dagon.* *1 Sam. 5. 3. Behold Dagon was fallen upon his face to the earth, before the Ark of God.* And when the *Philistines* set up *Dagon* again, he fell down again before the Ark, and his head and hands were cut off, there was nothing but the stump of *Dagon* left. So it is when Christ is received.

ed into the heart, the Idols of the heart are thrown down, the power of indwelling corruption is subdued, though the stump of sin abide still, though the body of Death is still carried about with us, yet the hands and the head as I may so say, of the old man is taken away, the power of sin is destroyed, where Christ dwells he will not let sin be in dominion. *Rom. 6. 14. Sin shall not have dominion over you, because you are not under the Law, but under grace..*

3. There is a soul strengthening virtue cometh from Christ, where he is rightly received by Faith. The Soul is strengthened both to do and suffer the will of God. *Act. 21. 13. I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.* When God hath given us a suffering Spirit, that we are willing to suffer for Christ, that is an evident token, that God intends to give us Salvation. *Phil. 1. 28, 29. And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of Salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake.*

4. We may know and be assured that we have a saving interest in Christ, if we have the Spirit of Christ given to us. For all they that have the Spirit of Christ, are united to Christ, he dwelleth in them, and they dwell in him.

1 Joh. 3. 24. *Hereby we know that he abideth in us, by the Spirit which he hath given us.*

1 Joh. 4. 13. *Hereby know we, that we dwell in him and he in us, because he hath given us of his Spirit.* And all they that have not the Spirit of Christ, are none of his, he doth not, he will not own them for his. Rom. 8. 9. *Now if any man have not the Spirit of Christ, he is none of his.* We see it is a plain case, if we have the Spirit of Christ, then we may know we may be sure that we are his, and that he abideth and dwelleth in us, but if we have not the Spirit of Christ, then we may know, we may be sure we are none of his. But here some may say, how shall we know whether we have the Spirit of Christ given to us or no?

A. 1. By the illumination of our minds and understandings to know Christ, and the free grace of God, and those things which God hath freely given us for Christs sake. By the light of nature we have some notions of good and evil, of the punishment due to sin, and a reward of Righteousness, but the knowledge of Christ, and the free grace of God, and the mysteries of our Salvation proceedeth only from the Spirit of God. Eph. 1. 17. *That the God of our Lord Jesus Christ, the Father of Glory may give unto you the Spirit of wisdom and revelation in the knowledge of him.* Matth. 16. 16, 17. *Thou art Christ the Son of the Living God, and Jesus answered and said unto him, blessed art thou Simon Bar-jona, for flesh and*

*blood hath not revealed it unto thee, but my Father which is in Heaven. Flesh and Blood, that is, all that man can attain to by his own wisdom and understanding, without the help of the Spirit of God will not bring a man to the saving knowledge of Jesus Christ. And as we can't attain the knowledge of Christ, so neither of the free grace of God but by the Spirit of Christ. 1 Cor. 2. 11, 12. The things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God. And the like may be said of the mysteries of our Salvation, we do not know the way and means by which we should get to Heaven, till the Spirit of God gives us the knowledge of the mysteries of the K. of Heaven. Mat. 13. 11. It is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given. - But seeing some men are enlightened by the word and Spirit of God that have no saving knowledge, it will not be amiss to shew how we may know saving illumination, from that illumination which is found in those that perish.*

1. The saving knowledge of Christ is accompanied with Faith in Christ. When a man hath such a knowledge of Christ, as causeth him to believe in Christ, he is then made wise to Salvation. 2 Tim. 3. 15. *From a child thou hast known the holy Scriptures, which are able to*

to make thee wise unto Salvation, through Faith which is in Christ Jesus. Though a man have never such a great measure of knowledge of the holy Scriptures, yet if he remain without Faith in Christ Jesus, he is not wise unto Salvation.

2. Saving knowledge causeth a man to do those things which we know to be the will of God. If our knowledge be accompanied with obedience, we need not doubt but it is saving knowledge. for such as know, and do the will of God shall be Everlastingly happy. *John 13. 17. If ye know these things, happy are ye if ye do them. Mat. 7. 22.*

3. Saving knowledge maketh a man to be pure and peaceable, and mercifull, and to be easy to be entreated to do good to others, and to be without partiality and hypocrisie. *Jam. 3. 17. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisie.*

2. We may know that we have the Spirit of Christ, by those convictions which the Spirit works in the Consciences of those to whom he is given. I will give instance in these two, convictions of sin, and convictions of Righteousness. *Joh. 16. 7, 8. When he is come, he will reprove (or as it is in the Margent) convince the world of sin, and of righteousness and judgment.* We may know that Christ hath sent his Spirit

Spirit into our hearts, by the convictions of sin and of righteousness, and of judgment; I shall speak only to the two first. Where God giveth the Spirit of Christ, he convinceth of sin.

But seeing natural Conscience may convince of sin as well as the Spirit of Christ, how may we distinguish the convictions of the Spirit, from the convictions of natural Conscience?

*A.* 1. Natural Conscience may convince of sins against the Law, as Unrighteousness intemperance, lying, uncleanness, &c. But the Spirit convinceth of sins against the Gospel, as not believing in Christ, not loving Christ, &c. *Joh. 16. 8, 9. He will reprove the world of sin, of sin, because they believe not in me.* Such as have the Spirit of Christ are troubled for, and mourn over their unbelief, as well as their sins against the Law. *Mark 9. 24. The Father of the child cryed out and said with tears, 'Lord! I believe, help thou mine unbelief.'*

2. The Spirit of God convinceth a man of his evil heart and evil nature, as well as of his evil actions. Natural Conscience may convince a man of sinfull actions, but doth not shew a man the evil root whence these proceed. But the Spirit of God sheweth a man the plague of his heart, and teacheth him to bemoan his Original as well as his Actual sin. *Psal. 54. 5. Behold I was shapen in iniquity, and in sin did my Mother conceive me.* The Spirit of God sheweth a man his sinfull, corrupt and wicked heart,

as



as well as his sinful life. *Jer. 17. 9. The heart is deceitfull above all things, and desperately wicked, who can know it.* The Spirit of God teacheth a man to bewail the body of Sin and Death, as well as the acts of sin. *Rom. 7. 24. O wretched man that I am! who shall deliver me from the body of this Death.*

3. When the Spirit convinceth a man of his sins, he leadeth him to Christ, and teacheth him to seek remission of his sins from the blood of Christ. *Psal. 51. 7. Purge me with hyssope and I shall be clean.* Hyssope was dipped in the blood of the Sacrifice, and sprinkled upon the persons and things that were to be cleansed, a Type of our being cleansed by the Blood of Christ. 'Tis as if he should have said, Lord! apply thy Sons Blood to my Soul, and then I shall be cleansed from my sins. So the Apostle when distressed with the sense of sin, fetcheth his Consolation from Christ Jesus, *Rom. 7. 24, 25. O wretched man that I am! who shall deliver me from the body of this Death, I thank God through Jesus Christ our Lord.* But the convictions of natural Conscience either make a man desperate, as we see in Judas, who hanged himself, or wear off by diverting to the pleasures and busineses of the world. *Saul* when under trouble was quieted by Musick, or else Conscience is eased by the doing some good works, and doth fetch its ease from Christ.

And as the Spirit convinceth those to whom  
it

it is given of Sin, so of Righteousness also. Now where the Spirit convinceth of Righteousness, he doth these things.

(1.) He shews a man the imperfection of his own Righteousness, that all the works of Righteousness which ever he did, or is able to do, are full of imperfections, and so takes him off from resting in his own Righteousness. *Isa. 64. 6. But we are all as an unclean thing, and all our Righteousnesses are as filthy rags.*

2. He sheweth a man that there is perfect and compleat Righteousness to be had in Christ. *Isa. 45. 24. Surely shall one say, in the Lord shall I have Righteousness and Strength. 2 Cor. 5. 22. He was made sin for us, that knew no sin, that we might be made the Righteousness of God in him.* And he shews us that this Righteousness of Christ is for every one that believeth in him. *Rom. 10. 4. For Christ is the end of the Law, for Righteousness to every one that believeth.* He gives us to understand that Christ by his death hath fully satisfied Gods justice for all our sins, and brought in Everlasting Righteousness, because he rose from the dead, and went to the Father, and was not sent back again into the world to do any thing more for our Redemption. *Joh. 16. 8, 10. He shall reprove the world of Righteousness,--of Righteousness, because I go to the Father, and ye see me no more.*

(3.) He maketh a man to renounce all confidence in his own Righteousness, and to flee to Christ

*Christ, that he may be found in him, and have his Righteousness imputed to him. Phil. 3. 8, 9.*

*—That I may win Christ, and be found in him, not having mine own Righteousness, which is of the law, but that which is through the faith of Christ, the Righteousness which is of God by Faith.*

3. We may know if we have the Spirit of Christ, if we own Christ as our Lord, and yield obedience to him as our Lord. For no man can call Christ Lord, and obey him as Lord, but by the Holy Ghost, 1 Cor. 12. 3. *I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the holy Ghost, that is, as Calvin, per Spiritum sanctum inhabitantem & regenerantem, unless the holy Ghost dwell in him, and hath regenerated him.* No man can say that Jesus is the Lord, that is, say it from his heart, believingly and obediently, so say it, as to believe him to be our Lord, and obey him as our Lord. It is the Spirit put into our hearts that bows our hearts to obey Christ, and causeth us to walk in his wayes, Ezek. 36. 27. *And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.* Do we walk in Gods statutes? If so this proceedeth from Gods Spirit, which he hath put within us, which causeth us to walk in his statutes. Now we know that our obedience to the Gospel of Christ proceedeth from the

the holy ghost given to us these wayes.

1. When it proceedeth from the heart, when it is internal as well as external obedience, *Rom. 6. 17. God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, 1 Pet. 1. 22. Seeing ye have purified your souls in obeying the truth through the Spirit.* The Spirit puts us on purifying our souls as well as our bodies, on inward as well as outward obedience.

2. When it is universal, that we are willing to obey Christ in all things, *Joh. 15. 14. Ye are my friends if you do whatsoever I command you.* If the heart be disposed to obey Christ in all things we need not doubt of our interest in him, but may be assured we are his friends, that he doth and will own us for his friends. And though we cannot attain to perfection in our obedience, yet it is a good sign of a sincere heart, when we have a respect to all the commands of Christ, *Psal. 119. 6. Then shall I not be ashamed when I have respect to all thy Commandments.*

3. When we obey Christ in supernatural duties, I mean in such things as are above the power of nature, and are cross and contrary to flesh and blood, and contrary to a mans interest, as self denial, forgiving injuries, loving enemies, doing good to them that hate us, plucking out our right eyes, cutting off our right hands, our obedience in such cases proceedeth

ceedeth from the Spirit of Christ, *Mat. 5. 44.*  
 45. *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your father which is in heaven.* This doth evidence us to be the true children of God, endued with the Spirit of God, when we can obey Christ in such commands as are so cross to our corrupt natures, as loving our enemies, and doing good to them that hate us.

4. When our obedience proceedeth from the Spirit, he sheweth us the imperfection of our obedience, and teacheth us to look to the blood of sprinkling, for the taking away the imperfections of our obedience, and rendring our obedience acceptable to God, *1 Pet. 1. 2. Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.* The obedience of Gods Elect, which proceedeth from the sanctification of the Spirit, needeth the sprinkling of the blood of Jesus Christ, Though our persons be holy, and our services holy, yet there is need of Jesus Christ, to render our most spiritual sacrifices, our best duties acceptable to God, *1 Pet. 2. 5. You also as lively stones, are built up a spiritual house, an holy Priesthood, acceptable to God by Jesus Christ.*

(4.) We may know we have the Spirit of Christ, if he hath rendred Christ glorious in our eyes

our eyes, and causeth us glorifie Christ. The Spirit of Christ, when, and where he is given, he debaseth man, and exalteth and glorifieth Christ, *Joh. 16. 14. He shall glorifie me.* He, that is, the Spirit of truth spoken of in the foregoing verse, *when he the Spirit of truth is come.—He shall glorifie me.* When Christ is glorified in us and by us, that is a good evidence that we have the Spirit of Christ, and that we are Christs, *Joh. 17. 10. All mine are thine and thine are mine, and I am glorified in them.* I will shew how the Spirit glorifieth Christ in those that are his.

1. They that are Christs ascribe the glory of all that grace, which is in them, unto Christ, they do not take the glory of it to themselves, but acknowledge they have all from Christ, *Joh. 1. 16. And of his fulness have all we received, and grace for grace.* They are taught to look upon every grace, to be grace received, not born with them, not obtained or gotten by their own industry, but received from Christs fulness, *1 Cor. 15. 10. By the grace of God I am what I am.* Whatever excellencies we have above others, the Spirit of God teacheth us to ascribe all to the grace of God in and through Jesus Christ.

2. The Spirit of God teacheth us to ascribe the glory of all the good which we think, speak, or do unto Christ. For he sheweth us, that without Christ we can do nothing. *Joh. 15. 5. Without me ye can do nothing.* And therefore when

when ever we do any good thing, it is done through the strength of Christ. *Pbil. 4. 13. I can do all things through Christ, which strengtheneth me.* Yea, when ever we think any good thought, the Spirit of God teacheth us to ascribethis to Christ. *2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.*

3. Whatever good things we hope to receive from God, either in this Life or the Life to come, the Spirit teacheth us to hope for them on Christs account, and for Christs sake, and not upon our own account. *2 Cor. 3. 4. Such trust have we through Christ to God-ward. 1 Tim. 1. 1. The Lord Jesus Christ which is our hope.* What-ever we trust or hope in God for, our trust and hope is or ought to be grounded on the merits of Christ, we ought to trust and hope we shall have it through Christ, that is, on Christs account, and for Christs sake. Now Christ is greatly exalted and glorified, when he is made the foundation of our Faith and Hope, both for things pertaining to this life, and the life which is to come.

4. The Spirit glorifieth Christ, by begetting in us high and glorious thoughts of Christ, and this he doth by shewing us his personal excellencies, that he is the Eternal God as well as Man, God Man in one person, and hath all the fulness of the Godhead, dwelling in him bodily. That as Mediator, he hath all power in Heaven and Earth given to him,



and is exalted above all the Angels of Heaven, and all the Kings on Earth, &c. And also by shewing to us those great and glorious things which he hath purchased for us by his blood, as pardon of sin, reconciliation with God, the blessings of the new Covenant, Eternal Life, &c. *Joh. 16. 14. He shall glorifie me, for he shall take of mine and shew it unto you.* Till God gives us his Spirit which renders Christ glorious in our eyes, we are ready to despise him and think meanly of him. *Isa. 53. 2, 3. There is no beauty that we should desire him, he is despised and rejected of men.* That is, of such men as have not the Spirit of Christ; they see no beauty in him, and therefore they despise and reject him.

5. We may know that we have the Spirit of Christ, if we can find in our selves the fruits of the Spirit. What Christ saith concerning false Prophets. *Mat. 7. 16. Ye shall know them by their fruits.* The like may I say here, a man may know himself by his fruits. If he bring forth the fruits of the Spirit, then he may know that he hath the Spirit of God dwelling in him, but if he bring forth the fruits of the flesh, then he is a carnal man. What Christ saith of Trees. *Luke 6. 44. Every Tree is known by his own fruit.* So is every man known, he may be known to himself, and to others by his fruits. Now what the fruits of the Spirit are, you may see, *Gal. 5. 22, 23. The fruit of the Spirit is love, joy, peace, longsuffering*

*fering, gentleness, goodness, faith, meekness, temperance.* Love to God and one another, joy in *Zions* welfare, when it goeth well with the Church and People of God, peaceableness whereby a man endeavours to live peaceably with all men, and to make peace among those that are at variance, long-suffering whereby we bear afflictions patiently, though they belong upon us, and are not easily provoked to anger. Gentleness whereby we carry our selves with mildness; not like *Nabal* churlishly, who was such a son of *Belial* that no man could tell how to speak to him. Goodness, whereby we are ready to do good to all men. Faith, whereby we rely on God, and keep faith with men. Meekness, whereby we carry our selves humbly, and without fierceness towards others. Temperance which implyeth moderation in eating and drinking, these are fruits of the Spirit.

But some may say, seeing Meekness and Temperance &c. are moral virtues which have been found in the Heathen, that have not the Spirit of Christ, how shall we know whether our Meekness, Temperance, Long-suffering, &c. are moral virtues or fruits of the Spirit.

*A. R.* When it is Conscience to the command of God that puts us upon the exercise of Love, Meekness, Patience, Temperance, and the like, then our Meekness and Patience and Temperance are the fruits of the Spirit.

For what is wrought in us by the word of God is wrought by the Spirit, the word is the instrument by which ordinarily the Spirit worketh upon us. *1 Joh. 3. 23. This is his Commandement, that we should love one another as he gave us Commandement.* A Christian hath respect to the command of Christ in the exercise of love.

2. When we have felt in our selves the inclinations to contrary vices, as Frowardness, Intemperance, Malice, and the like, and have by Faith in Christ and Prayer, obtained victory over those natural inclinations, and obtained Meekness and Temperance, &c. Then are they the fruits of the Spirit. *Luk. 11. 11. Your Heavenly Father will give the holy Spirit to them that ask him. Rom. 8. 13. If ye through the Spirit do mortifie the deeds of the body ye shall live.* The mortification of any sin is obtained only by the Spirit. And therefore if we were naturally hasty, but have mortified that hasty Spirit, and got a meek and quiet Spirit, that is from the Spirit of God. And the like may be said of the rest.

3. If in the exercise of Meekness, Temperance, and the like, we have a respect to Christ, the honour and glory of Christ, and not at our own glory, or some other selfish end, then our Meekness and Temperance are the fruits of the Spirit. For it is the Spirit that causeth us to seek the glory of Christ, as was shewed before. *He shall glorifie me.* But where

where there are onely moral vertues, there is looking no further than self ends, as a mans own glory, or health or the like.

6. We may know we have the Spirit of Christ by our minding spiritual things, *Rom. 8. 5. For they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit.* The disposition of the mind is a discovery of a mans state. If he chiefly mind the profits and pleasures of the World, or the honours of the World, and what gratifieth corrupt nature, he is a carnal unregenerate man. But if he chiefly mind the things of the Spirit, such as the saving his precious Soul, the pleasing, enjoying and glorifying God, if his mind and heart be chiefly carried out after Spiritual Blessings, and Spiritual things, that is an argument that he is renewed by the Spirit of God. And therefore let us make enquiry into the disposition of our minds. Now the disposition of the mind may be known.

(1.) By the pleasedness and frequency of our thoughts. No thoughts are so pleasing and sweet as thoughts of God, and Spiritual things to a man that minds the things of the Spirit. *Psal. 104. 34. My meditation of him shall be sweet.*

(2.) By the ardency of our endeavours. *Psal. 27. 4. One thing have I desired and that will I seek after.* What is most desired will be most sought after.

4. We may know that we have an interest in Christ if we be new creatures. 2 Cor. 5. 17 *If any man be in Christ, he is a new Creature, old things are past away, behold all things are become new.* Nothing that any man hath or doth, no priviledges, no excellencies will avail a man any thing to the obtaining of Salvation by Jesus Christ, unless he be a new creature. Gal. 6. 15 *For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision but a new Creature.* Circumcision was a priviledge of the Jews, an Ordinance of God, a Seal of the Covenant, a profitable Ordinance. Rom. 3. 1, 2. *What profit is there of Circumcision? much every way.* It was a painful Ordinance. They were sore several days after they were Circumcised, yet Circumcision did not avail any to Salvation, but such as were new Creatures. Uncircumcision was the badge of the Gentiles, who sought after Wisdom, yet no wisdom, no excellencies that were found in any of the Gentiles would avail them to Salvation, if they were not new creatures.

But here some may say: How shall we know whether we be new creatures?

*Ans.* 1. By our loathing the lusts and deeds of the old man, that is, by our loathing our sins, and loathing our selves for our sins. For it is an evident sign that God hath given a man a new heart and a new spirit, when there remembrance of his sins maketh him to loath himself, Ezek. 36. 26, 31. *A new heart also will I*

*give*

give you, and a new Spirit will I put within you — Then shall ye remember your own evil wayes and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations. And for confirmation of this, that self loathing, and loathing of our sins is an evidence of the renewing grace of God; we may take notice that unregenerate men are full of self love, 2 Tim. 3. 2. *Men shall be lovers of their own selves.* And they may leave some of their sins, but they do not loath them. The Psalmist speaking of a graceless person, saith of him, *Psal. 36. 4. He abhorreth not evil.* If any ask, How shall we know whether we loath our sins, and loath our selves for our sins.

I Answer, 1. A man that loatheth himself for his sins, looketh upon himself as a vile and loathsome creature, and blusheth and is ashamed of himself, when he cometh into the presence of God, *Job 40. 4. compared with Job 46. 6. Behold I am vile — wherefore I abhor my self, and repent in dust and ashes.* Job who abhorred himself, looked upon himself as a vile creature, and repented in dust and ashes, abased himself before God, as more vile then the dust. *Ezra* blushed and was ashamed to lift up his face to God. *Ezra 9. 6. O my God, I am ashamed and blush to lift up my face unto thee my God, for our iniquities are increased over our head, and our trespass is grown up to the heavens.*

2. When a man loathes his sins, they are

burthensom and troublefom to him, *Pfal. 38. 4. Mine iniquities are gone over mine head, as a heavy burden, they are too heavy for me.* He would fain be freed from his fins. We flee as farr as we can from things, and persons which we abhor. *Job. 30. 10. They abhor me, they flee far from me.* A man that loaths his fins, would not live in his fins, though he should not be punished for them. As 'tis with a man that loatheth his Life, he would fain be rid of it, he would not live alwaies. *Job 7. 15, 16. My Soul chuseth strangling and death, rather than Life; I loath it, I would not live alway.* So it is with a man in respect of his fins, his Soul chooseth the Death rather than the Life of his fins, and if he might have an indulgence to continue in his fins, without being cast into Hell for them, yet he would not live always in them.

2. A new creature is an humble creature, one that hath very poor and mean, and low thoughts of himself. When God makes a man a new creature, he takes down the pride of his heart, and makes him an humble and lowly Spirit. Whatever gifts and excellencies God hath bestowed upon him, whatever services and sufferings he hath gone through, he looks upon himself as a poor inconsiderable creature, of no worth or value. *2 Cor. 12. 11. In nothing am I behind the very chiefeft Apostles, though I am nothing.* The Apostles had great gifts, they



they could speak all Languages, could work Miracles, were filled with the holy Ghost, did great service for God, went through great sufferings, and the Apostle *Paul* did not in any thing come behind the very chiefest of the Apostles, yet under all his endowments, he esteemed himself to be nothing. See some instances of the humility of those that are new creatures.

(1.) They have meaner thoughts of themselves than they have of any other men. *Prov.* 30. 2. *Surely I am more brutish than any man.* *Eph.* 3. 8. *Less than the least of all Saints.* *1 Tim.* 1. 15. *To save sinners of whom I am chief.* They follow the counsel of the Apostle. *Phil.* 2. 3. *In lowliness of mind, let each esteem others better than themselves.* For they are privy to more of their own sins, than they are to any other mans upon the face of the earth. They know more of their own hearts than they do of other mens.

(2.) They have meaner thoughts of themselves than they have of the other creatures, and therefore they liken themselves not to the Sun or Stars, but to the meanest of all the creatures, as worms, fleas, dead dogs, and the like. *Psal.* 22. 6. *I am a worm and no man, a reproach of men—* *2 Sam.* 24. 14. *After whom is the King of Israel come out, after whom dost thou persue? After a dead dog? after a Flea?*

3. They have such mean thoughts of themselves, that they judge themselves to be unworthy

worthy of the very least of all Gods mercies. *Gen. 32. 10. I am not worthy of the least of all the mercies, and all the truth that thou hast shewed unto thy servant.* And they look upon themselves as worthy of the greatest of Gods judgments, even to be confounded and destroyed for ever. *Dan. 9. 7. O Lord! Righteousness belongeth unto thee, but unto us confusion of faces as at this day.* They look upon it as infinite mercy, that they are out of hell. *Lam. 3. 22. It is of the Lords mercies that we are not consumed.* That they that are of an humble Spirit are new creatures, appeareth hence, because God dwelleth with the humble. *Isa. 57. 15. And saveth the humble. Job 22. 29. He shall save the humble person.* But God dwelleth with none, he will save none but such as are new creatures; For except a man be born again he cannot see the Kingdom of God. *Joh. 3. 3.*

3. He that is a new creature hath a renewed judgment, a renewed will, renewed affections, and a renewed conversation. Grace is like **H**eaven, which diffuseth it self into the whole lump. He hath a renewed judgment, he judgeth sin to be the greatest evil, whereas fools make a mock of sin. And he judgeth the enjoyment of God the chiefest good, whereas carnal persons make light of God. *Israel would none of me. Dent. 32. 15. He lightly esteemed the rock of his Salvation* He judgeth all worldly enjoyments to be but vanity, and  
Heaven

heaven to be the best riches and choicest portion. He hath a renewed will ; whereas before his will was averſe to holineſs, inclined to that which is evil. Now the bent of the will is towards God and againſt ſin, ſo that a man chooſeth the things that pleaſe God, and reſuſeth that which is offenſive to God. He hath renewed affections ; whereas his affections were ſet on things below, now they are ſet on things above. He hath a renewed Converſation, and walketh in newneſs of life.

4. He that is a new creature is taken off from his old foundation, and built upon a new foundation. An houſe may have much repairs done it, the Windows may be enlarged, the breaches that were made may be ſtopped up, the walls may be whited over, and yet this doth not make it a new houſe, unleſs there be a new Foundation. It is he the old houſe repaired, and not a new houſe. So here, a man may reform many things, as *Herod* did, he may have more light in his underſtanding, he may be like the Pharifees, outwardly Righteous, a painted Sepulchre, and yet be no new creature, the old man may lye hid under a form of Godlineſs, he may be dreſſed up in a religious garb, and yet ſuch a man is not a new creature. Now a man is taken of his old Foundation in theſe reſpects.

1. He is taken off from expecting Righteouſneſs and Life, by the old Covenant, or the  
Covenant

**Covenant of works.** For he is fully convinced, that by the deeds of the law no flesh whatsoever can be justified in the sight of God. *Rom. 3. 20.* *By the deeds of the law there shall no flesh be justified in his sight* Now till God takes a man off, till the Lord instill renewing grace into a mans heart, he seeks for Righteousness and Life by the works of the Law. *Rom. 9. 31, 32.* But when God makes a man a new creature, then he seeks after the new Covenant, and expects Life and Righteousness by promise, *1 Joh. 2. 25.* and upon terms of free grace. *Eph. 2. 8.* He lives upon the promises of the new Covenant.

2. He that is taken off from his old foundation, is taken off from trusting in himself, in any thing that he hath done or can do, and trusteth only in Christ, and in what Christ hath done and suffered for us. We naturally go about to establish our own Righteousness *Rom. 10. 3.* But God takes us off from this, and shews us that Christ is the Foundation on which we are to build our Faith and Hope. *Isa. 28. 16.* *1 Cor. 3. 11.* Such as are new creatures place all there hope of Salvation in Christ. *Act. 15. 11.* *Heb. 10. 19.*

3. When God hath taught a man self-denial, then he hath taken him off his old Foundation. For an unregenerate man acts from self and for self, self is his Principle he acts from, and self is his rule he walks by, and self is the end he aims at. He seeks his own with his own

own profit, his own interest, he is a selfish man, and prefers himself above God. But when God makes a man a new creature, he teacheth him to deny himself, and to prefer God above himself, he is acted then by new Principles, and hath new ends in his actions. Obedience to Gods command is his Principle, and respect to Gods glory is his end.

5. Jesus Christ is all in all to such as are new creatures. *Col. 3. 10, 11. Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him. Where there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian nor Scythian, bond nor free, but Christ is all, and in all.* When may Christ be said to be all and in all? How are we to understand it, that Christ is all, and in all, in these that are new Creatures?

*A.* 1. They place all there confidence in Christ, and place no confidence in themselves, or in their priviledges or performances. *1 Joh. 5. 14. This is the confidence we have in him—Phil. 3. 3. And have no confidence in the flesh.*

2. They glory more in Christ than in any priviledges or excellencies whatever. *Isa. 45. ult. In him shall all the seed of Israel be justified, and in him shall they glory.*

3. They place all their blessedness not in Riches, not in Friends, not in any Worldly things, but in Christ. They reckon themselves

selves blessed upon their enjoyment of Christ. *Isa. 65. 16. He who bleisseth himself in the earth, shall blefs himself in the God of truth.*

4. They esteem others not for their privileges, or outward excellencies, but by what of Christ they see in them, and if they discern the grace of Christ in any men, they will not slight them for want of outward things, but will honour them, because they belong to Christ. *Psal. 15. 4. He honoureth them that fear the Lord. Psal. 40. 4. 2 King. 3. 13. 14.*

Doubts, about our being new creatures, answered.

*Obj. 1.* It is said of those that are in Christ, and are new creatures, that old things are past away, and all things are become new. Now though through Gods mercy I find something of the renewing grace of God, yet I feel still some remainders of the old man, I cannot say that all old things are past away, and that all things are become new, and therefore I am afraid that I am not a new creature.

*A. 1.* We must distinguish between a new creature and a perfect creature. We may be new creatures though we be not perfect creatures, but have imperfections adhering to us. There is no doubt but the Apostle *Paul* was a new creature, yet he confesseth of himself that he was not perfect. *Phil. 3. 12. Not as though*

though I had already attained, either were already perfect. Job was a new Creature, yet he disclaimed the saying he was perfect, and if he had said it, his impatient speeches under his afflictions would have proved his imperfection. Job. 9. 20. *If I justify my self, mine own mouth shall condemn me, if I say I am perfect, it shall prove me perverse.* Perfection of grace is the priviledge of the Saints in Heaven, not of the Saints on Earth. Heb. 12. 22, 23. *Ye are come to the Heavenly Jerusalem, and to the Spirits of just men made perfect.*

2. Renewing grace is carried on gradually in those that are born of God. The work of renovation is not finished in one day, but is carried on day by day. 2 Cor. 4. 16. *The inward man is renewed day by day.* The mind is not fully enlightned, nor the heart fully sanctified at once, but this work is carryed on by degrees, and it is a mistake to think we have no renewing grace, because the work of renovation is not compleated, but is carried on day by day.

3. Old things are past away, and all things are become new, initially in those that are new creatures. God hath begun to renew the whole Soul, and to mortifie all the lusts and members of the old man. Grace though it be but in part, diffuseth it self into every part of a man, it is like leaven that leaveneth the whole



whole lump, the Mind, Will, Affections, Soul and Body, all are Sanctified though but imperfectly. And as all things are begun to be made new, so they shall as certainly be perfected as if they were already done. Such things as shall certainly be brought to pass, are oft in Scripture spoke off, as already done. *Isa. 9. 6. Unto us a child is born, unto us a Son is given.* This was spoken many hundred years before the Birth of Christ, because it was certain that he should be born, it is spoken as already done. *Joh. 6. 47. Verily, verily, I say unto you, he that believeth on me hath Everlasting Life.* Eternal Life is enjoyed in Heaven, yet because it is sure to such as believe in Christ, it is not said he shall have, but he hath Everlasting Life.

4. There is a relative and a real change in such as are new creatures. By a relative change I understand a change of their state and relation to God. As for instance, when a man of an enemy becomes a friend of God. When a man of a child of wrath becomes a child of God. Whereas a man was under the curse he comes under the blessing, whereas a man was in a state of Condemnation, he is translated into a state of Salvation. In respect of this Relative change, all old things are passed away, and all things are become new in him, that is a new creature. For he that is in Christ is no more under the curse and wrath of God, and

and in a state of Condemnation, but is passed from Death to Life. A real change is the change that is made of the Heart and Life of him that is a new Creature; This change is carryed on gradually.

5. There are different degrees of grace in those that are new creatures, some are Babes in Christ, some little Children, some young Men, some Fathers. Such as are but babes in Christ are new Creatures, as well as those that are Fathers, but have more weakneses and imperfections than young Men or Fathers. Such as are but babes in Christ, have such great imperfections, and are so weak in grace, that they are more like to Carnal than Spiritual persons. 1 Cor. 3. 1. *And I brethren could not speak unto you as unto Spiritual, but as unto Carnal, even as unto babes in Christ.* Yet even in such as are but babes in Christ, there may be discerned some workings and stirrings of the grace of God, as for instance.

(1.) There are desires after the word of God in order to growth thereby. 1 Pet. 2. 2. *As new born babes desire the sincere Milk of the word, that ye may grow thereby.* As the babe can't live without the breast, so neither can the new creature live without the Milk of the Word. It is not any Preaching will satisfie a new Creature, but it must be the Milk of the Word, the sincere Milk of the Word, such as will further growth. It must be intelligible,  
G sound,

found, profitable preaching that will quiet such a Soul.

(2.) They that are but babes in Christ shew forth this grace, they cry after Christ, and can't be satisfied without Christ, as the babe cryeth after the Mother and can't be satisfied without her. They can say as *David*, *Psal.* 143. 6. *My Soul thirsteth after thee as a thirsty land.* *Psal.* 84. 2. *My heart and my flesh cryeth out for the Living God*

*Obj.* 2. It is said, *1 Joh.* 3. 9. *Whosoever is born of God doth not commit sin.* Now I can't live without the Commission of sin, and therefore I fear I am not born of God, I fear I am not a new Creature.

*A.* 1. The meaning of this Scripture is not that they that are born of God, are wholly free from all sin, for then no man upon the face of the earth should be born of God. *Eccl.* 7. 20. *For there is not a just man upon earth that doth good and sinneth not.* *Jam.* 3. 2. *In many things we offend all.* *1 Joh.* 1. 8. *If we say that we have no sin, we deceive our selves and the truth is not in us.*

2. Whosoever is born of God, doth not commit sin like as other men, who are void of the grace of God. There is a great deal of difference between the sins of Regenerate and Unregenerate men. As

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1. Regenerate men do not allow themselves in sin. *Rom. 7. 15. That which I do, I allow not.* Their will is averse to sin, although by the power of indwelling corruption they are drawn to sin. *ver. 19. The evil which I would not, that I do.* But the will of an Unregenerate man is enclined and resolved to adhere to sin. *Joh. 8. 44. The lusts of your Father ye will do. Jer. 2. 25. We have loved strangers, and after them we will go.*

2. The sins of the Regenerate are sins of infirmity. *Psal. 77. 10. I said this is mine infirmity.* They fall through weakness, and are overtaken with a temptation. *Gal. 6. 1. If any man be overtaken with a fault— Psal. 18. 21. I have not wickedly departed from my God.* But wicked men go on presumptuously in their sins, and sin with an high hand. *Jer. 8. 6. Every one turned to his course, as the horse rusheth into the battel.*

3. Though Regenerate persons may fall into sin, yet they do not love any sin, but do hate and abhorr sin. *Psal. 119. 104. I hate every false way. Rom. 7. 15. What I hate, that I do.* But Unregenerate men love and delight in sin. *Isa. 66. 3. Their Soul delighteth in their abominations. Jer. 2. 25. We have loved strangers.* That is, strange Gods.

4. Though a Regenerate man may fall into sin, he doth not lye in his sins, but riseth up again, and reneweth his Repentance. *Prov. 24. 16. A just man falleth seven times and ri-*

*seth up again.* But Unregenerate men lye and Continue in their sins. 1 *Joh.* 5. 19. *The whole world lyeth in wickedness.* They are like the Sow that walloweth in the mire.

5. The Regenerate make it their daily care and endeavour to depart from sin. *Psal.* 16. 17. *The high way of the upright is to depart from evil.* That is, it is his dayly and constant practice. *Act.* 24. 16. But Unregenerate men give over themselves to do evil, and set themselves in a way that is not good. *Psal.* 36. 4. *He setteth himself in a way that is not good.* *Eph.* 4. 19.

3. If we find in our selves the grace of God as well as the remainders of Corruption, we may conclude that notwithstanding our infirmities we are born again. As for instance, if we find that God hath given us hearts to love himself, and to love one another, this love is a grace of God, and a manifest token that we are born again. 1 *Joh.* 4. 7. *Beloved let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.*

5. Crucifying the flesh with the lusts and affections thereof, is a good evidence of a saving interest, *Gal.* 5. 24. *And they that are Christs have Crucified the flesh with the affections and lusts.* For the understanding of this Scripture, we must enquire what is meant by Flesh, what by the affections of the flesh, what by the

the lusts, and what by Crucifying the flesh with the affections and lusts. By the flesh is not meant the body, but the corruption of our natures, the works of the flesh spoken of *ver.* 19. 20, 21. *Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, &c.* They that are Christs Crucifie these works of the flesh. By the affections are meant sinfull affections, when we set our affections on things unlawfull, and when we set our affections inordinately on things that are lawfull, all inordinate affections are to be mortified. *Col. 3. 5. Mortifie your Members which are on the earth— inordinate affections.* As for natural affections when kept in due bounds, they are not to be Crucified, for it is no virtue, but a great degree of degeneracy to be without natural affection. Such as are without natural affection are not reckoned among the Saints, but among the chief of Sinners. *Rom. 1. 31. Without understanding, Covenant breakers, without natural affection—* By lusts understand, the inclinations of the heart unto evil things. *1 Cor. 10. 6. Now these are our Examples, to the intent we should not lust after evil things, as they also lusted.* Now to Crucifie the flesh with the affections and lusts, is to mortifie our corrupt natures, with the works that proceed from it, and not only to mortifie the works of the flesh, but all inordinate affections, and all lustings after evil things,

it is opposed to living after the flesh, which will bring eternal death, and is inconsistent with the grace of God, and an interest in Christ. *Rom. 8. 13. If ye live after the flesh ye shall dye, but if ye through the Spirit do mortifie the deeds of the body, ye shall live.* To Crucifie the flesh with the lusts and affections, is to dye to sin, to put all our sins to Death, a Metaphor taken from the *Jews* putting Christ to Death, let us therefore consider what the *Jews* did to Christ when they Crucified him, and see whether we have done the like to our sins, and thereby we shall know whether we have Crucified the flesh with the affections and lusts.

1. When the *Jews* Crucified Christ, they found him out, and had a token given to them whereby they should know him. *Joh. 18. 2. Judas which betrayed him knew the place. Mat. 26. 48. Now he that betrayed him, gave them a sign, saying, whomsoever I shall kiss, that same is he, hold him fast.* So they that have Crucified the flesh with the lusts and affections, have gotten the knowledge of their sins, they know the plague of their hearts. They can say as the *Jews*, *Isa. 58. 12 As for our iniquities we know them.* This is one step towards Reformation, to discover what is amiss in our hearts and ways. *Psal. 119. 59. I thought on my ways, and I turned my feet unto thy Testimony.* But if a man go no farther than the getting the knowledge of our sins, and do

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not forsake them, this will make us the greater Sinners by sinning against light.

2. When the Jews had found out Christ, they went with him to *Caiaphas* the high Priest, and took counsel against Christ to put him to death, *Matth. 26. 56. & 27. 1.* So they that have crucified the flesh with the affections and lusts, when they have found out their sins, they ask counsel of God, how they may put them to death, how and by what means they may be delivered from their sins, *Rom. 7. 24. Oh wretched man that I am, who shall deliver me from the body of this death.*

3. When the Jews had taken counsel to put Christ to death, they carry him to *Pontius Pilate*, and there they accuse him, and cry out to have him crucified, *Mark 15. 3. The chief Priest accused him of many things; ver. 13. They cried out crucifie him.* So they that have crucified the flesh and the lusts and affections, accuse themselves before God, for their sinful hearts, and their vile affections, and corrupt lusts, *Isa. 64. 6. We all are as an unclean thing, Job 40. 4. Behold I am vile.* And they cry out to God to Crucifie their lusts, and to deliver them from all their Transgressions. *Psal. 39. 8. Deliver me from all my Transgressions.*

4. They judged and condemned Christ before *Pilate*, and said that by their Law he ought

to dye, and would not let *Pilate* rest till he had condemned him, and delivered him up to be crucified, *Joh. 19. 7.* *We have a Law, and by our Law he ought to dye, Mark 14. 64.* *They all condemned him to be guilty of death, Luk. 23. 24.* *And Pilate gave sentence that it should be as they required.* So they that have crucified the flesh with the affections and lusts, judge and condemn themselves in the presence of God, as worthy to dye eternally. And they judge and condemn their sins, they are satisfied in their judgements that according to the Law of God they ought to put their sin to death, and they will give God no rest till he hath sent his Spirit into their hearts, to Crucifie the flesh with the lusts and affections.

5. The Jews after Christ was Condemned, hung him up on the Cross, and made him fast with Nails to the Cross, and would not suffer him to be taken down, till he had given up the Ghost. So they that have Crucified the flesh with the affections and lusts, do lay hold on Christ Crucified, for the Crucifying their flesh with all its corrupt lusts. And it is the fixed purpose of their hearts by the help of Christ, to suppress all sinfull lusts and inordinate affections, and to refrain from all sinfull speeches and practices. Thus *David* was carefull to suppress and keep down Pride in his heart. *Psal. 131. 1.* *Lord my heart is not haughty—* And to suppress the frowardness and discontent

discontent of his heart. *Psal. 101. 4. A froward heart shall depart from me.* If frowardness got into his heart, under the disorders and crosses that were in his family, he would not suffer it to abide with him, it should quickly depart from him, he was carefull also to suppress inordinate affections to the World. *Psal. 119. 36. Encline my heart to thy Testimonies, and not unto Covetousness.* And all other evil inclinations of his heart. *Psal. 141. 4. Encline not my heart to any evil thing.* And as he was carefull to suppress evil lusts in his heart, so to refrain from evil speeches and sinfull practise. *Psal. 49. 1. I said, I will take heed to my ways, that I sin not with my Tongue, I will keep my Mouth with a Bridle, while the wicked is before me. Psal. 119. 101. I have refrained my feet from every evil way.* They that seek by the help of Christ to suppress evil lusts and inordinate affections, and refrain from sinfull speeches and practices, have Crucified the flesh with the lusts and affections.

6. The Jews having heard that after Christ was Crucified, he would rise again, put him into a Grave, and rolled a great stone upon the mouth of the Grave, and set a strict watch, and did all that they could to prevent his rising again. So they that have Crucified the flesh with the lusts and affections do what they can to prevent the rising of sin in their hearts, and the breaking of it forth in their lives. They  
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set a watch over their lips and lives. *Psal. 39.*

1. *I said I will take heed to my ways, that I sin not with my Tongue. Psal. 141. 3. Set a watch O Lord before my mouth, keep the door of my lips. Psal. 18. 23. I kept my self from mine iniquity. Prov. 4. 23. Keep thy heart with all diligence, for out of it are the issues of Life.*

*Obj.* I am under doubtings whether I am Christs, because it is said they that are Christs have Crucified the flesh with the affections and lusts. Now though I desire and endeavour to Crucifie the flesh with the affections and lusts, yet I can't say I have attained to it. Though I endeavour to suppress all evil lustings, and all inordinate affections, and to refrain from every evil way, yet I still find the flesh lusting against the Spirit, and the law in my members warring against the law of my mind, and leading me captive to the law of sin and death. And therefore I fear I am none of Christs.

*A.* 1. Such as are united to Christ, have Flesh as well as Spirit in them, and do find the lustings of the Flesh against the Spirit, and the warring of the law in their members, against the law of their mind, but they do not walk after the Flesh but after the Spirit. *Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the Flesh but after the Spirit. The Apostle speaking of such as are in Christ Jesus,*  
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saith not, they have no flesh, nothing of corruption in them, that there is nothing but the Spirit of Grace in them, but he saith of them, they walk not after the flesh but after the Spirit. The *Galatians* were the children of God. *Gal. 3. 26. Ye are all the children of God by Faith in Christ Jesus.* Yet they had in them, the Flesh lusting against the Spirit, whereby they were hindered that they could not do that good which they were willing and desirous to do. *Gal. 5. 17. The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.* The Apostle *Paul* was Christs, *2 Cor. 10. 7. If any man trust to himself that he is Christs, let him of himself think this again, that as he is Christs, even so we are Christs.* Yet this Apostle (who if any man upon earth might be confident that he was Christs, he would let him know that he was Christs also) saw and complained of a law in his Members, warring against the law of his Mind, and leading him captive to the law of sin. *Rom. 7. 23. But I see another law in my members, warring against the law of my mind, and bringing me into Captivity to the law of sin, which is in my Members.*

2. They that heartily desire to have the flesh with the affections and lusts crucified, they have already crucified their sins in their hearts. What we are willing and desirous to do, that the

the Scripture accounts as if it were already done. As it is in the Commission, what sins we desire to commit, God accounts them to be committed in our hearts. *Matth. 5.28. Whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart.* So it is with the crucifixion of sin when a man looks upon his sins and faith in the sincerity of his heart; oh that my flesh with the affections and lusts were crucified he may be said to have crucified his flesh with the lusts and affections.

3. They that are Christs have delivered up their corrupt natures, with all the affections and lusts to be crucified. We read of Christ that he was delivered to the Jews to be crucified, *Joh. 19. 16. Then delivered he him to be crucified.* The hypocrite spares his sins, and hides them, and is unwilling to part with them, *Joh 20.12,13.* But it is not so with a true Christian, to deliver up all his sins to be crucified, and begs earnestly of God, that he would not suffer any sin to have the dominion over him, but that he may be delivered from all his transgressions, *Psal. 119. 133. Order my steps in thy word, and let not any iniquity have dominion over me, Psal. 39.8. Deliver me from all my transgressions.*

4. We may be said to have crucified the flesh with the affections and lusts, when we have begun to mortifie all our sins, when we make it our daily care and endeavour to suppress evil lusts and inordinate affections, and

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to refrain our feet from every evil way. Crucifixion is a lingring death. Our sins are crucified, when they are dying, though not fully dead. Persons nayled to the Cross had many struglings before they gave up the ghost, and yet they might be said to be crucified while they hung upon the Cross, though not perfectly dead. *Paul saith, I dye daily.* So a Christian makes it his daily business to dye to his sins. And what we are truly and heartily endeavouring to do, that the Lord esteemeth and accepts as if it were done. *Abraham* in the sincerity of his heart endeavouring to offer up *Isaac*, the Scripture speaks of it and accounts it, as if it had been actually done, *Heb. 11. 17. By faith Abraham when he was tryed, offered up his son Isaac.*

5. Then we have crucified the flesh with the affections and lusts, when the reigning power and dominion of sin is taken away, that we are no longer the servants of sin, *Rom. 6. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* The old man is all one with the flesh and the affections and lusts thereof, now this old man is crucified, when the power and strength of sin is so far destroyed as that we are not servants of sin, when the dominion of sin is taken away from all that are in a state of grace, *ver. 14. Sin shall not have dominion over you, because ye are not under the Law but under Grace.* Now the dominion



minion of sin may be taken away, though sin be not wholly dead in the soul. As it was with those beasts spoken of *Dan. 7. 12. Their dominion was taken away, yet their lives were prolonged for a season and a time.* So the dominion of sin may be taken away in that soul, where the life of it is prolonged for a little season.

But here some may say, How may we know whether sin reigns in us, or whether the dominion of sin be taken away?

*I Answer,* When we yield willing obedience to the motions and dictates of sin, then sin reigns in us, *Rom. 6. 12. Let not sin reign in your mortal bodies, that you should obey it in the lusts thereof, and ver. 16. Know ye not that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.* When it is a mans usual course to yield ready obedience to the motions and solicitations of sin, it is a plain case sin reigns in such a man, and he is the servant of sin. As it is an argument that a man is in Authority when his commands are obeyed, *Matth. 8. 9. I am a man under authority having souldiers under me, and I say to this man go, and he goeth, and to another come, and he cometh, and to my servant do this, and he doth it.* So it is an argument that sin is in authority, when the motions of sin are are obeyed, when we go and come and do as we are moved and enclined, by the lusts of  
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our own hearts. But where the motions and lusts of the flesh are resisted, striven against, suppressed, there sin is not in dominion, though it may still abide and dwell in us.

6. If our doubtings of our interest in Christ arise from hence, that we fear we have not Crucified the flesh with the lusts and affections thereof, let us set our selves more vigorously about this work, to Mortifie and Crucifie the lusts and affections of the flesh, and to that end let us make use of these helps.

(1.) Let us walk in the Spirit. *Gal. 5. 16. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh.* There will be lustings of the Flesh against the Spirit, as long as we live in this world, but if we walk in the Spirit, we shall be thereby kept from the fulfilling of the lust of the flesh.

(2.) Put on Christ, and make no provision for the flesh, to fulfill the lusts of it, that will be a means to mortifie the corruption of your natures. *Rom. 13. 14. Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof.*

(3.) Meditate on the passion and sufferings of Christ, and rest upon Christ for the grace that he hath purchased by his death, to mortifie the flesh with the lusts and affections. *Gal. 6. 14. Rom. 6. 6. Tit. 2. 14.*

(4.) Apply the promises which are effectual means to purge out our corrupt natures, and

to make us partakers of the divine nature, and to help us to escape the corruptions that are in the world through lust. 2 Pet. 1. 4. *Whereby are given to us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption which is in the world through lust.* Promises of renewing our natures, and purging out the corruption of our hearts you may see. Ezek. 36. 26. *A new heart will I give you - And I will take away the stony heart out of your flesh.* Deut. 30. 6. *The Lord thy God shall Circumcise thine heart.*

6. Loving Christ above all things, is a certain evidencce of a saving interest in Christ. If we can say of Christ with the Spouse, he is *my Beloved*, or as the *Dutch* render it, *my best Beloved*; then we may say, he is mine and I am his. It was the Spouses sincere love to Christ, that caused her to say with confidence that Christ was hers, and she was his. *My Beloved is mine and I am his.* As we may know that we are passed from Death to Life by our love to the Members of Christ. 1 Joh. 3. 14. *We know that we have passed from Death to Life, because we love the brethren.* So we may also know our translation into a state of life, by our love to Jesus Christ, and may say, we know we are passed from Death to Life, because we love the Lord Jesus Christ. That a sincere love to Christ (which is a loving Christ above

above all things) is a sure evidence of a saving interest in Christ, will appear hence, because eternal life and all manner of blessings are promised to those that love Christ in sincerity.

*Jam. 2. 5. Hearken my beloved brethren, hath not God chosen the poor of this World, rich in Faith, and heirs of the Kingdom which he hath promised to them that love him. 1 Cor. 2. 9.*

*Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. Eph.*

*6. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.* But as for those that

love any things or persons more than they love Jesus Christ, though the dearest friends they

have in all the world, they shall not be owned of Christ for his. *Mat. 10. 37. He that loveth*

*Father or Mother more than me is not worthy of me, and he that loveth Son, or Daughter*

*more than me, is not worthy of me. See also Luk. 14. 26.*

But how shall we know whether we love Christ above all Things and Persons in the World.

*A. 1. By our valuing, esteeming and preferring Christ above all things in the World. What we love most, that we esteem and value most. 1 Thes. 5. 11. Esteem them very highly in love.* Now we may know that we have the highest esteem for Christ of all things and persons in the World.

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(1.) When we will part with any thing, rather than part with Christ, when we are willing to suffer the loss of any thing, yea of all things, so that we may win Christ. *Mat. 13. 45, 46.* The wise Merchant shewed that he esteemed the Pearl that he had found to be of great price, when he sold all that he had to purchase it. *Phil. 3. 8.* The Apostle *Paul* shewed his preferring Christ above all, by his suffering the loss of all things for Christ, and this turned to him for a Testimony that Christ was his, *yea doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things.*

(2.) When all other things are counted but as dross and dung in comparison of Christ: *Phil. 3. 8.* *For whom I have suffered the loss of all things, and do count them but dung that I may win Christ.* When other things are undervalued and made light of in comparison of Christ. *Eccl. 2. 27.* *Salomon* having spoken of Mirth, Musick, Riches, Stately Buildings, Gardens, Orchards, the peculiar treasure of Kings, &c. Saith *all is vanity and vexation of Spirit.* But speaking of Christ, saith, *Cant. 5. 10.* *My beloved is the chief among ten thousand:* But when men have great thoughts of the world, and make light of Christ, 'tis a sign they have no interest in him *sum cuique pulchrum.* Every one valueth and prizeth his own things.

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(3.) It is a sign that we esteem Christ above all things, when in matters of deliberation, we prefer Christs will above our own will, and Christs interest above our own interests, and the Glory of God above all our own concerns. As it was with Christ, when he was in great danger, and deliberating what he should do, whether he should pray for deliverance from Death, or expose himself to suffer Death, he resolved upon what was most for the Glory of God, and preferred the Glory of God above his own Life. *Joh. 12. 27, 28. Now is my Soul troubled, and what shall I say, Father save me from this hour, but for this cause came I to this hour. Father Glorifie thy name.* So the grace of Christ teacheth every Christian, in such cases as come under deliberation, to prefer the glory of God above all worldly concerns.

2. We may know we love Christ above all things in the world, when we desire Christ, and the favour of God in Christ, above all things in the World. For what we love best, that we shall desire most; Our love is discovered by our desires. Now there is no good in this World is so much desired by gracious souls, as the favour of God in Christ. *Psal. 4. 6. There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us.* There is nothing in all the world, that is desired by gracious persons like the enjoyment of God and Christ, and

they that find such desires after Christ, may conclude that they have a saving interest in Christ, and that God is, and will be their portion for ever. *Psal. 73. 25, 26. Whom have I in Heaven but thee, and there is none upon earth that I desire besides thee. My Flesh and my Heart faileth, but God is the strength of my heart, and my portion for ever.* That desiring Christ above all things is an evidence of a gracious state, appears hence, because Unregenerate men have no desires after Christ. Their Language concerning Christ is, *there is no beauty that we should desire him. Isa. 53. 2.* If you ask, how shall we know that we desire Christ above all things.

*A. 1.* When the main thing that we seek after is to get Christ, and Salvation by Christ. For what we truly and heartily desire, that we shall seek after and pray for. *Psal. 27. 4. One thing have I desired of the Lord, that will I seek after. Rom. 10. 1. Brethren, my hearts desire and prayer to God for Israel is, that they may be saved.* VWhere there is no seeking after Christ, and Salvation by Christ, no praying to God for Christ, there are no hearty desires after Christ.

*2.* VWhere Christ is desired above all things, if the Lord should give us leave to ask what we would have given to us, as he did Solomon. *1 King. 3. 5. Ask what I shall give thee.* VWhat would we ask of God? would we not ask Salvation by Christ? If we would choose



choose Christ above Riches, above Honours and Pleasures, above all the World, that shews that we desire Christ above all things.

3. We may know that we desire Christ above all things, when the enjoyment of Christ is sweeter to us than the enjoyment of any thing in this World. *Prov. 13. 19. The desire accomplished is sweet to the Soul.* Now do we find a sweetness in Christ? Are not the fruits and benefits we have by his Death, sweet and precious? *Cant. 2. 3. His fruit was sweet to my tast.* Are not the thoughts of Christ sweeter and more pleasing than the thoughts of Riches, or Honours, or Pleasures? *Psal. 104. 34. My meditation of him shall be sweet.* Is not the word of Christ, his gracious promises, sweeter than all earthly delights? *Psal. 119. 103. How sweet are thy words to my tast, yea sweeter than hony to my mouth.* When we find a greater sweetness in Christ than in all other things, it is a sign that we desire him, and delight in him above all things.

3. We may know that we love Christ above all things, when he is our chiefest joy and delight. For what we love most, as we desire it most when we want it, so we delight and joy in it most, when we possess it. *Cant. 7. 6. How pleasant art thou, O my love, for delights.* Now we may know that Christ is our chiefest joy and delight, these ways.

(1.) When we have greater joy from the apprehension of the love of God in Christ,

then from all riches or worldly enjoyments. *Psal. 21. 6. Thou hast made him exceeding glad with thy countenance. Davids joy and gladness, which he had from the light of Gods countenance, was exceeding great joy, it did exceed all the joy that the greatest confluence of worldly comforts could afford to him, or any other man. Psal. 4. 6, 7. Lord, lift thou up the light of thy countenance upon us, thou hast put gladness in my heart, more than in the time that their Corn and Wine encreased.*

(2.) Then Christ is our chiefest joy, when we can joy in God and Christ, when our other joys and comforts are taken from us. *Hab. 3. 17, 18. Although the figtree shall not blossom, neither shall fruit be on the vine, the labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the stall, yet I will rejoyce in the Lord, and joy in the God of my Salvation. Isa. 24. 11, 13, 14. All joy is darkned, and the mirth of the land is gone. When thus it shall be in the midst of the land, among the People, there shall be as the shaking of an Olive Tree, and as the gleaning grapes, when the Vintage is done. They shall lift up their voice, they shall sing for the Majesty of the Lord.*

(3.) Then Christ is our chiefest joy, when all other joys and comforts are as nothing to us, when we want Christ, and the sense of the love of God in Christ, but in the midst of all  
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our enjoyments, we are in a troubled condition through the hidings of Gods face. *Psal.* 30. 7. *Thou didst hide thy face, and I was troubled.* It was not *Dauids* Riches, his Honours, his Crown and Kingdom that could make up the want of the light of Gods countenance, but in the midst of his greatest enjoyments, and highest preferment, he was in a troubled condition, when he was under the hidings of Gods face. *Mary* wept for want of Christ, when she saw and conversed with Angels. *Job.* 20. 11, 12, 13. The seeing and conversing with Angels did not, could not satisfie her as long as she wanted Christ.

7. We may know that we are Christs, when we make it our great care to live and dye to the Lord. For they are most certainly the Lords, that live and dye to the Lord. *Rom.* 14. 7, 8. *For none of us liveth to himself, and no man dyeth to himself. For whether we live, we live unto the Lord, and whether we dye, we dye unto the Lord, whether we live therefore or dye, we are the Lords.*

But when may we be said to live unto the Lord, and to dye unto the Lord.

A. 1. VWhen we do not live according to our own minds, and our own wills, but we frame our lives by the will of God revealed in his word. *1 Pet.* 4. 2. *That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God* They that  
H 4 live

live according to the will of God, have no cause to doubt their interest in Christ. For Christ owns, loves and reckons upon them as his Brethren. *Mat. 12. 50. Whosoever shall do the will of my Father which is in Heaven, the same is my Brother, and Sister and Mother.* Now we may discern that we live according to the will of God, these ways,

(1.) VVhen we are careful to know and find out the will of God ; They that live according to the will of God, observe that command of Christ. *Eph. 5. 17. Be ye not unwise, but understanding what the will of the Lord is.* And if they be in doubt which way to steer their course, they are careful to find out the will of God, they do not consult so much what will be for their profit, what their own inclinations lead them to, what others would have them to do, but what God would have them to do. *Act. 9. 6. Lord ! what wilt thou have me to do?* And they are unwilling to engage in any business of moment, till they have consulted the mind of God, and found out what is his will. They say to God as the Apostle did to *Philemon. Phil. 2. 14. VVithout thy mind I would do nothing.*

(2.) VVhen we can and do resign up our wills to the will of God, in cases of greatest moment, and highest concernment, when we deny our own wills, and prefer the will of God before our own, then we live according to the will of God. *Luk. 22. 42. Father if thou*

thou be willing remove this cup from me, nevertheless not my will, but thy will be done. Our Lord Jesus was very earnest to have the cup removed, and therefore prayed that if it were possible it might pass from him, and it was a case of the greatest moment, yet he resigned up his will to the will of God.

(3.) Then we live according to the will of God, when we make the will of God the rule and the ground of our actions. By making the will of God the rule of our actions, I mean this, when we are carefull to do nothing, but what is agreeable to the will of God, and shun those things that are contrary to his will. By making the will of God the ground of our actions, I mean this, when we do this or that, because it is the will of God. We find *David* in all that service he did for his Generation had respect to the will of God, *Act. 13. 36. David after he had served his own Generation, by the will of God fell on sleep.* The Apostle *Paul* in the exercise of his Calling and Ministerial work, as he was an Apostle, had respect to the will of God. *2 Tim. 1. 1. Paul an Apostle of Jesus Christ by the will of God.*

2. Then we live unto the Lord, when we do not live unto our selves, and seek and carry on our own ends, but seek the honour, and pleasing and enjoying God. *2 Cor. 5. 15. He dyed for all, that they which live should not henceforth live unto themselves, but unto him that dyed for them.* They that live to the Lord  
do

do not in some one particular action seek the glory of God, but they resolve by the help of Gods grace, to shew forth his praise and seek his glory as long as they live. *Psal. 146. 2. While I live, I will praise the Lord, I will sing praises unto my God, while I have any Being*

3. Then we live to the Lord, when the great end why we desire life, and the main design that we drive on in the whole course of our lives is to service, for Christ in our Generation, and to be fitted to live with Christ in Heaven. This was the end the Apostle desired to live, and the great design he drove on to do service for Christ. *Phil. 1. 21. To me to live is Christ—* And the main thing the Psalmist had in his eye. *Psal. 118. 17. I shall not dye but live, and declare the works of God.* And Learned *Whitaker* upon his death-bed, when he was told that Death was approaching, replied, *Vitam non expeto nisi ad promovendum honorem Dei, & ecclesiae inserviendum*, I do not desire life, but for the promoting the glory of God, and to be serviceable to his Church.

4. Then we live and dye to the Lord, when we are willing to be at the disposal of God for Life and Death, both for the time, manner, and all other circumstances both of life and death. When we are willing to live any kind of life that God shall call us to, though it be a poor afflicted distressed life, and when we are contented to dye such a death, and at such a time as God shall call us to dye, though it be a violent.

violent, a painful, a shameful death. When a man is willing to lay down his life for Christ, that is a good evidence that he liveth and dyeth to the Lord. *Joh. 13. 37. I will lay down my Life for thy sake. Act. 24. 13. I am ready not to be bound only, but to dye at Jerusalem for the name of the Lord Jesus*

Doubts about a saving interest in Christ,  
answered.

Having laid down several evidences of a saving interest in Christ, I shall now resolve some doubts that hinder weaker Christians from being satisfied in their minds about their interest in Christ.

*§. Imperfection in our obedience is consistent with a saving interest in Christ*

*Obj.* I hope Christ is mine and I am his, but yet I have doubts and fears in this case, because I come so short in my obedience to Christ.

May Christ be ours, and yet the obedience that we yield, be but imperfect obedience.

*A.* 1. Obeying Christ is a sure evidence of a saving interest in Christ, for he is the Author not only of Temporal but Eternal Salvation, not only to some, but to all them that obey him. *Heb. 5. 9. And being made perfect he became the Author of Eternal Salvation to all them that obey him.*

2. Though



2. Though you come short in your obeying the Precepts of Christ, yet can't you say, you have sought his Precepts? *David* concludes that he was the Lords, because he had sought his Precepts. *Psal. 119. 94. I am thine, save me, for I have sought thy Precepts.* Now when may we be said to have sought Gods Precepts?

*A.* 1. When we are desirous to know the Commandments of God, in order to doing them, and therefore when any doubtfull cases occur, we will do nothing rashly, till we have considered whither it be agreeable to the Commandments of God, and when we can't find out what the Lord hath commanded, in this or the other thing, we go to God to discover his will to us; *Psal. 119. 12, 19. Teach me thy Statutes—hide not thy Commandements from me.* When we thus seek to God to teach and reveal his will to us, we may be said to seek his Precepts.

2. We seek Gods Precepts, when we seek to him for grace to keep his Precepts, and say with *David.* *Psal. 119. 5. Oh that my ways were directed, that I could keep thy Precepts. Psal. 143. 10. Teach me to do thy will.*

3. It is an argument that we love Christ, and so consequently that we have an interest in him, when we set his Commandments before us as our rule, and walk after them, though we be not able to walk up to them. *2 Ep. Joh. 6. And this is love that we walk after his Commandments.*

4. Though

4. Though you can't obey Christ perfectly, yet are you not willing and desirous to obey Christ better, even to obey him in all things? It is an argument that a man hath a good Conscience, and is in a good estate, when he is willing in all things to live Honestly. *Heb. 13. 18. We trust we have a good Conscience in all things, willing to live honestly.*

5. If our obedience be sincere, though it be imperfect obedience, it is a sign that we have a saving interest in Christ, and are his peculiar people. *Exod. 19. 5. Now therefore if ye will obey my voice in deed— then ye shall be a peculiar treasure unto me above all people.* Grace, that is the love of God, and all those blessings which he is wont to give out of his love and free grace to the Children of men, shall be unto all them that love the Lord Jesus in sincerity, although they do not love him in perfection. *Eph. 6. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.* Grace be with all them, that is, shall be with them, and continue with them for ever.

See more in the last Chapter of this Treatise..

## C H A P. II.

*Of the Grounds of Consolation under natural troubles and desolations.*

**I**F Interest in Christ be a ground of Consolation under all the troubles of this Life, then let us seek comfort in Christ and from Christ, under national troubles ; when ruin and desolation is coming upon the Nations, either by Forreign Invasion, or by Tumults, Insurrections, or Massacres at home, when dreadful judgments as the Sword, Pestilence, or Famine are upon us, in the worst times imaginable, there is comfort to be had in Christ, as yon may see from such Scriptures as these. *Mich. 5. 5. And this man shall be the peace, when the Assyrian shall come into the Land.* The man spoken of here, is the man Christ Jesus, who being the Son of God, became man for our sakes. That the Prophet is here treating of Christ, who was to be born at *Bethlehem*, is evident from *ver. 2.* And because what is said of this man, that he shall be the peace, is applyed to Christ. *Eph. 2. 14. For he is our peace.* Now it is said of our Lord Jesus, that he shall be the peace, when a Forreign Enemy should invade the Land, namely, when the *Assyrian* should come into the

the land. And what manner of People were these *Assyrians*. The *Assyrians* were Idolaters. 2 *Chron*. 28. 23. And Idolaters are bitter enemies to the Worshippers of the true God. They were great enemies to *Israel*, and came with open mouth to devour the *Israelites*. *Isa*. 9. 12. The *Assyrians* were the rod of Gods anger, and the staff of his indignation, who was sent by God to tread down a sinful people, like mire in the streets. *Isa*. 10. 5, 6. Yet Christ was the peace of his people in such a dismal and bloody day, when the *Assyrian* was sent into the land, to tread down all ranks and degrees of men, like mire in the streets.

Another Scripture that shews us there is comfort to be had in Christ in times of greatest confusion, when all places and persons are in an uproar, and all things are turned upside down, and there is no peace to be had either at sea or land. We have *Psal*. 46. 4. *There is a River, the Streams whereof make glad the City of God*. For opening this Scripture, let us consider. This River may signifie the Lord Jesus Christ; For it is said of him, *Isa*. 32. 2. *He shall be as Rivers of water in a dry place*. Is is frequent with the Scriptures to set out Christ by a Fountain, and Rivers of Waters. As *Isa*. 33. 21. *The glorious Lord will be unto us a place of broad Rivers*. *Zach*. 13. 1. *In that day there shall be a Fountain opened*. *Jer*. 2. 14. *They have forsaken me, the Fountain*  
of

*of Living Waters.* All the gladness of the City of God comes from this River, namely, from Christ the consolation of *Israel*. The streams that issue from this River are the benefits that we have from Christ, as pardon of sin, reconciliation with God, hope of eternal life, and the like, and all those good things which God for Christs sake giveth to us; and doth for us. The fruits and benefits which we have by the death and intercession of Christ, are a great refreshing to the people of God in their greatest troubles. When the Spouse of Christ was under the scorching heat of persecution, She found great delight and sweetness in meditating on those benefits she had by Christ. *Cant. 2. 3. I sate down under his shadow with great delight, and his fruit was sweet unto my tast.* The benefits we have by Christ, comprehends all those great things which the Lord hath been wont to do for his People in all ages, which puts great gladness into their hearts. *Psal. 126. 3. The Lord hath done great things for us, whereof we are glad.* [The City of God] which is made glad by the streams of this River, are the people of God in all ages, and all places of the world. Now let us see [what dismal times] are pointed at, what great calamities are mentioned in this Psalm, under all which the City of God is made glad, by the streams that issue from this River.

1. He supposeth such times wherein the earth should be removed, and carried into the midst

midst of the Sea, *ver.* 2. which signifieth the utter and irrecoverable destruction of mighty Kingdoms, for its usual with the Scripture to set out States and Kingdoms by Mountains, and the destruction and desolation of Kingdoms, by removing the earth, and removing the mountains. *Isa.* 24. 1, 3, 19, 20. *Jer.* 51. 25. The removing these mountains into the midst of the Sea, may signifie their perpetual and irrecoverable destruction.

2. The Psalmist speaks of the roaring of the waters, and their being troubled, and the mountains shaking with the swelling thereof, and this may signifie great tumults and uproars among the people, such as may make the stoutest hearted persons to tremble. *Psal.* 74. 4. *Thine enemies roar in the midst of thy Congregation.* The Scripture setteth forth multitude of people by waters. As *Rev.* 17. 15. And the roaring of these waters make the mountains shake, that is, make the stoutest and most courageous men to fear and tremble. *Psal.* 18. 4. *The floods of ungodly men made me afraid.* When ungodly men that have no fear of God before their eyes, were in an uproar, were gathered together, and bore down all before them like a flood, it made even *David* himself to be afraid.

3. By the removing the earth and roaring of the waters are meant all places, being full of trouble, wars at Sea and Land, the whole world full of stirs and commotions, yet we will not fear.

4. What the Psalmist expressed Metaphorically *ver. 2. 3.* he expresseth more plainly *ver. 6.* *The Heathen raged, the Kingdoms were moved, he uttered his voice, the earth melted.* That is, there should be such dreadfull judgments called for by God, such ragings of the Heathen, such commotions of the Kingdoms, as should make mens hearts to melt with grief and fear. For the heart is melted with grief. *Psal. 119. 28. My Soul melteth for heaviness. Luk. 21. 26. Mens hearts failing them for fear.*

5. He speaketh of dreadfull desolations to be made in the earth by the Lord, such as might make men stand still and behold them. *ver. 8. Come behold the works of the Lord, what desolations he hath made in the earth* Yet under all these desolations, when the Heathen rage, and the Kingdoms are moved, when there are such troubles as make mens hearts to melt within them, when the earth is removed, and the mountains are carried into the Sea, when the waters roar and are troubled, when the mountains shake with the swelling thereof, *There is a River, the streams whereof make glad the City of God.* There is comfort in Christ under the greatest ruins and desolations that come upon Kingdoms and Nations, yea upon the whole world. And here we may take notice of some of these streams of this River, some of these benefits we have by Christ, which are matters of joy in our greatest calamities.



mities, which are hinted in this Psalm.

1. The Lords people shall through Christ and for Christs sake have the Lords presence with them in all the commotions and desolations that come upon the world, and this makes glad the City of God, and settles the faith and hope of the people of God, *ver. 5. God is in the midst of her, she shall not be moved, ver. 7. The Lord of hosts is with us.* This is three times mentioned, that the Lord is with his people, as being a prime antidote to expell their fears, and comfort their hearts, *Isa. 41. 10. Fear not I am with thee,* yea under dismal calamities, when the Lord is pouring out his fury, and is pleading against us with fire and sword, and is leading his people through the depths of trouble and fiery tryals, this is singular comfort, to have God with us, *Isa. 42. 24, 25. compared with 43. 1, 2.*

2. Another of those streams which make glad the City of God under calamitous times, is that they have a refuge to flee to, and that this refuge is God himself, and that this God who is their refuge is the God of Jacob. This is also three times hinted in this Psalm, *ver. 1, 7, 11. God is our refuge, - The God of Jacob is our refuge, The God of Jacob is our refuge.* It is comfortable to have a refuge to flee to in a storm, a refuge to flee to where we may be safe. But most comfortable to have God himself, the great God, the eternal God the Al-mighty, Al-sufficient God, the faithful

God, the infinitely near and gracious, and loving God, for our refuge. And it is an addition to our comfort, that this God who is our refuge, hath stiled himself the God of *Jacob*. For that implyeth,

(1.) That he that was *Jacobs* refuge when he was in great distress, and afraid of his brother *Esau*, who hated *Jacob*, and had taken up a resolution to kill him, *Gen. 27. 41.* And to come against *Jacob* with four hundred men, which made *Jacob* afraid that he intended to kill him and his wives and children, *Gen. 32. 6, 7, 11.* yet God was *Jacobs* refuge in this great strait, and so over-ruled *Esaus* heart, that he did *Jacob* no harm.

(2.) That God is and will be a refuge to poor weak and shiftless creatures, such as are but worms in their own and others account, despicable persons, he will help and take care of them in the time of trouble, *Isa. 41. 13, 14.* *I the Lord thy God will hold thy right hand, saying unto thee fear not, I will help thee. Fear not thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord and thy redeemer the holy one of Israel.*

(3.) That is, and will be a refuge to such as are in a deserted condition, and are ready to say, they are forsaken of God, for some of the seed of *Jacob* are ready to say their way is hid from the Lord, yet the Lord is their God and their refuge, *Isa. 40. 27.* *Why sayest thou, O Jacob, and speakest, O Israel, My way is hid*

bid from the Lord, and my judgement is passed over from my God, Compar'd with Isa. 41. 8, 10. But thou Israel art my servant, and Jacob, whom I have chosen, — Fear thou not, for I am with thee, Be thou not dismayed for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousness.

3. Another stream issuing from this river which maketh glad the City of God, mentioned in this Psalm, is, that God will be his people's strength in troublous times, and present help both in trouble and out of trouble, v. 1, 5. God is our strength, a very present help in trouble — God shall help her and that right early. Now this is a great comfort to have God for our strength, and help in all our troubles, Psal. 21. 1. The king shall cry in thy strength, O Lord, Psal. 28. 7. The Lord is my strength and my shield, my heart trusted in him and I am helped, therefore my heart greatly rejoiceth, and with my song will I praise him. I will instance in some grounds of consolation, under natural troubles, as invasion of Forreign Enemies, Massacres, Pestilence, or other desolating judgements.

1. It is a great ground of comfort to all the members of Christ under national calamities, that there is nothing done in the world, or in any Kingdom, or any City, or any particular person but by the Providence of God. I shall

Prove this, that all things that are done in the world, come to pass by the providence of God, and then shew how this is a ground of comfort in all Publick calamities, as well as private and personal afflictions. That there is nothing done in the world, in any Kingdom, in any City, to any perticular person, but by the providence of God, is evident from such Scriptures as these. *Rom. 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever. Isa. 45. 7. I form the light, and create darkness, I make peace, and create evil, I the Lord do all these things—Am. 3. 6. Shalt there be evil in a City, and the Lord hath not done it? Whatsoever evil comes upon a City, or any person in the City, whether Sword, or Pestilence, or Famine, or Fire, or any other evil it is the Lord that sends all those evils. When any destroyers come against a Nation, that lay it wast, and make it desolate, it is the Lord that raiseth up those wasters to destroy, and furnisheth them with all their slaughter weapons, and their instruments to carry on the designed destruction. Isa. 54. 16. Behold I have created the Smith that bloweth the coals in the fire, and that bringeth forth all instruments for his work, and I have created the waster to destroy. Such calamities as seem to be carried on in a confused disorderly way, are governed and over-ruled by the providence of God, so that there is no damage done to any mans person or estate, but by the appointment*

of God. *Nabum 1. 3. The Lord hath his way in the storm, and in the whirlwind.* That is, the Lord orders all things that are done by the storm, and by the whirlwind, and by all other judgments that come as suddenly as violently, as confusedly as the storm or the whirlwind — When the Sword or Pestilence come upon any place, the Lord numbers all the persons that shall be slain by the Sword, and that shall dye by the Pestilence. *Isa. 65. 12. Therefore will I number you to the Sword, and ye shall all bow down to the slaughter. Jer. 15. 2.* VVhen any man suffers by Fire, Hail, Snow, or stormy VVinds, he suffers nothing but what God hath appointed him to suffer, for the Fire, Snow, Hail, stormy Winds, and all other creatures fulfill Gods word, they do nothing to any man but what God hath appointed them to do, *Psal. 148. 8. Fire and Hail, Snow and Vapour, stormy wind fulfilling his word. Mich. 6. 7. Hear the rod, and who hath appointed it.* Every rod hath its whole work appointed by God. The Sea seems to be a very unruly creature, especially when stormy winds causeth it to rage, yet the Lord ruleth the raging of the Sea, and suffers it to do nothing in its greatest rage, but what he pleaseth. *Psal. 89. 9. Thou rulest the raging of the Sea, when the Waves thereof arise, thou stillest them.* And he that ruleth the raging of the Sea, ruleth and stilleth the tumults of the most unruly people. *Psal. 65. 7. Yea, he ruleth*

over all persons and all actions that are done in any part of the world. *Psal. 103. 19. The Lords Throne is in the Heavens, and his Kingdom ruleth over all.*

Now this is a ground of comfort to the People of God, in Tumults, and Insurrections, and Massacres, and all other National judgments, that there is nothing comes to pass, nothing befalls any Kingdom, City, or particular Person, but by the providence of God. *Psal. 97. 1, 2, 3. The Lord reigneth, let the earth rejoyce— Clouds and Darknes are round about him, Righteousness and Judgment are the habitation of his Throne. A fire goeth before him, and burneth his enemies round about. His Lightnings enlightened the world, the earth saw it and trembled. The Hills melted like Wax.* When we are under cloudy and dark dispensations, when we meet with fiery tryals, and God is burning up his enemies round about, when he sendeth such judgments as make the inhabitants of the earth to tremble, and the hills to melt like wax, that is, men of the highest degree, Kings and Princes, their hearts faint through fear and grief, yet then we may rejoyce, when we consider 'tis the Lord reigneth, and that all things are done by his Providence. The Providence of God which ruleth and disposeth all things that are done in the world, is a ground of comfort to the people of God, in publick calamities, on several accounts. As

1. That



1. That God who ruleth and disposeth of all things by his providence is our God, and our Father in Christ. *Psal. 146. 10. The Lord shall reign for ever, even thy God, O Zion, unto all generations, praise ye the Lord.* This is matter of praise and joy to Zion, not only that God reigneth, but that he which doth and shall reign for ever is Zions God. *Thy God O Zion Reigneth unto all generations; praise ye the Lord.* The consideration of our Fathers hand in ordering all our afflictions may sweeten the bitterest cup which he at any time puts into our hands. *Joh. 18. 11. The cup which my Father hath given me shall I not drink it?*

2. Whatsoever the Lord doth is done in Righteousness, when he breaks in pieces Kingdoms and Nations, this is matter of comfort, God will do nothing to any place or people, but what is consistent with Righteousness. *Psa. 48. 10, 11. Thy right hand is full of Righteousness, let Mount Zion rejoyce, let the daughters of Judah be glad, because of thy judgments.*

3. The Lord who ruleth the world by his providence is a mercifull and gracious God, that will compass his own people with mercy, at such a time as he is distributing sorrows in great abundance to wicked men. *Psal. 32. 10. Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about.* Even when he lets his own people fall into the hands of cruel enemies, such



such as hate them, he is mindfull of his mercy towards them. *Psal.* 106. 42, 43, 45.

4. This God who ruleth and governeth the world, and disposeth all things that are done therein by his providence, is a God in Covenant with us, that he will never turn away from doing us good. *Jer.* 32. 40. *And I will make an everlasting covenant with them, that I will not turn away from them to do them good.* This was spoken to the Jews, when they were under very dark providences, the King of *Babylons* Army had Besieged *Jerusalem*, and God told them by his Prophet that he would give *Jerusalem* into the King of *Babylons* hands. *ver.* 2, 3. And besides the Sword of the enemy, the City was visited with the Famine and Pestilence. *ver.* 24. Yet under these sad providences God comforts his people with his Everlasting Covenant, wherein he assures them that though they were surrounded with all these evils, the Sword, the Famine, and the Pestilence, yet he would not turn away from doing them good. Whatever aspect some of Gods providences may have upon the world, and the Sinners in *Zion*, yet they are all mercy and truth to the people of God, even when they have the greatest appearance of severity. *Psal.* 25. 10. *All the paths of the Lord are Mercy and Truth to such as keep his Covenant, and his Testimonies.*

5. The Lord hath wise and holy ends in the changes and desolations that he makes in the  
earth

earth; And the consideration of the Holiness and Wisdom of God in all his works, may be a stay to our minds, when he over-turns Kingdoms and Nations. *Psal. 30. 4. Sing unto the Lord, O ye Saints of his, give thanks at the remembrance of his Holiness. Dan. 2. 20. 21. Blessed be the name of God for ever and for ever, for wisdom and might are his, and he changeth the times and the seasons, he removeth Kings, and he setteth up Kings.*

2. That special care which the Lord taketh of all his people at all times is a ground of great comfort in times of danger and Publick calamities. The Lord taketh a special care of all his people at all times, and this may quiet their minds and free them from perplexing fears and cares, in times of greatest danger and distress, *1 Pet 5. 7. Casting all your care upon him, for he careth for you.* The persons to whom this Epistle was written were in great distress, they were scattered abroad into several Countries, *Chap. 1. 2. To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bythinia.* They were in heaviness through the manifold temptations, they met with in their persecuted scattered condition, *ver. 6.* They were under great and sore afflictions, not onely the hand, but the mighty hand of God was upon them, *Ch. 5. 6.* yet in this scattered condition, when they were in heaviness through manifold temptations when they were under the mighty hand of God, the Apostle comforts

comforts them with this, that they had a God that took care of them, and therefore they needed not to perplex and disquiet their minds with any kind of cares, but may cast them all upon God. *Casting all your care upon him, for he careth for you.* That we may be the more comforted in time of danger, by the care that the Lord taketh of us, let us consider what manner of care it is wherewith the Lord careth for us.

1. It is a special care which the Lord taketh of his people. There is a common care which he taketh of all his creatures. He feedeth the fowls of the Air, he clotheth the grass of the field, he satisfieth the desire of every living thing, he preserveth man and beast. But the care, which God taketh of the children of men, is far greater than what he takes of the beasts of the birds, or any other creatures in this world. The care that God hath of the sons of men so far exceeds his care of other creatures; that it seems as no care compared with that care which he takes for mankind, *1 Cor. 9. 9, 10. Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? for our sakes no doubt this is written.* And as God takes care of men above all other creatures, so he takes a more special care of his own people than he doth of all other men. They are to him as the apple of his eye, *Zech. 2. 8. He that toucheth you, toucheth the apple of his eye*

eye. They are his jewels, *Mal. 3. 17.* They shall be mine saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. They are his peculiar treasure, *Exod. 19. 5.* He shall be unto me a peculiar treasure above all people, for all the earth is mine. They are his portion, *Deut. 32. 9.* The Lords portion is his people. How careful are men of their portion, their peculiar treasure, their jewels, the apple of their eye; so, and much more careful is the Lord of his people. They are his children, *Gal. 3. 26.* And in times of danger men are very solicitous for their children. The first question that *David* put to both those messengers that came with tydings from the battel was, concerning the safety of his child. *Is the young man Absalom safe, 2 Sam. 18. 29, 32.*

2. It is a particular care. The Lord doth not onely take care of his people in general, but of every one of them in particular, and of every thing that belongeth to them. When God is destroying wicked men, he taketh care for the preservation of every one of his people, *Psal. 145. 20.* The Lord preserveth all them that love him, but all the wicked will he destroy. In times of greatest calamity, when he breaks a kingdom in pieces, and scatters the inhabitants thereof into all parts of the world, he will take care of every one of the members of Christ, even the least and meanest, and most shiftless of all his servants.

servants, *Amos 9. 9. For lo I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the ground.* Say not in thy heart, God hath so many to take care of, he may forget me, or I am such a mean creature he will not regard me. For it is all one with God to take care of many as few, and he takes care of the lowest as well as the highest, *Psal. 138. 6. Though the Lord be high yet he hath respect unto the lowly.* There are a great company of Sparrows, and they are birds of but small value, yet not one of the Sparrows is forgotten of God, *Luk. 12. 6. 7. Are not five Sparrows sold for two farthings? and not one of them is forgotten before God - Fear not therefore, ye are of more value than many Sparrows.* In the 4th. verse Christ saith to them. *Be not afraid of them that kill the body.* And gives two arguments to dissuade them from fearing them, that can only kill the body. First, that is the worst they can do, *after that they have no more that they can do.* And the other is, they can't do this but by the permission of God, for he that watcheth over every Sparrow doth much more watch over every man, who is of more value than many Sparrows. There are many devices to take away the lives of the Sparrows, as Nets, Snares, Fowling-pieces, &c. besides the danger they are in by the greater birds, who pray upon the lesser ones, yet not one Sparrow is killed, but by the providence

vidence of God. *Mat. 10. 29. Are not two Sparrows sold for a farthing, and one of them shall not fall on the ground without your father.* Though we have many that lye in wait to take away our lives, and the instruments of Death are prepared for us, yet not one man, woman or child shall fall to the ground, and be cut off from the land of the living, without our Heavenly Fathers appointment. And as the Lord taketh a particular care of every Member of Christ, so also of all the affairs and concerns of all the Members of Christ. He sets the hedge of his providence not only about their persons, but about all that they have on every side. *Job. 1. 10. Hast thou not made an hedge about him, and about his house, and about all that he hath on every side.* His care extends even to the least of all their concerns, to the very hairs of their heads. *Mat. 10. 30. But the very hairs of your head, are all numbred.*

3. It is a constant and continual care. He takes care of them at all times, both by night and by day, and in all places, when they go out and come in, at home and abroad. *Isa. 27. 3. I the Lord do keep it, I will water it every moment, least any hurt it, I will keep it night and day.* This promise relates to the Lords Vineyard, mentioned in the foregoing verse. And by his Vineyard is meant all the members, all that belong to Christ, who is the true Vine. *Job. 15. 1. I am the vine. Isa. 5. 7. The vineyard*

yard of the Lord of hosts is the house of Israel. This vineyard being exposed to many adversaries, if the hedge should be removed from the vineyard, every one would be ready to pluck the vines. *Psal. 80. 12, 13.* Therefore the Lord himself doth and will keep it. *I the Lord do keep it—I will keep it.* And see the extensiveness of Gods care for his vineyard, both as to the persons and times, he will keep it from being hurt by any person at any time. *Least any hurt it, I will keep it night and day.* And consider the times to which this promise relates, and they are times of greatest danger. VVhen God is taking his sore, and great and long Sword into his hand to punish his, and his Churches Adversaries, which are as subtle as Serpents, as cruel as the Dragon, as strong and potent as the Leviathan. *ver. 1.* It relates also to that day wherein God is rising out of his place to punish the inhabitants of the earth for their iniquities. *Chap. 26. ver. 21.* In that day when he is punishing the inhabitants of the earth, and sending sore judgments on such, as are like the Serpents and Dragons, he will keep his vineyard night and day least any hurt it. Another Scripture that sets out the constancy of Gods care for his People's welfare. VVehave *Psal. 121. 5, 6, 7.* Behold he that keepeth Israel will not slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. The Sun shall not smite thee by day, nor the Moon by night. The Lord shall



*shall preserve thee from all evil.* How safe are they that have the Lord for their Keeper? when we sleep and can take no care of our selves, he that keepeth *Israel* neither slumbereth nor sleepeth. He keepeth us from all evil by night and by day. For that is the meaning of *the Sun shall not smite thee by day, nor the Moon by night.* For the Sun that ruleth the day, and the Moon that ruleth the night. *Gen. 1. 16.* 'Tis as much as to say, he will keep us from all harms, he will keep us in safety day and night. The care that the Lord taketh of his people, is like the care that God took of the land of *Canaan*, which was as *Moses* saith, *Deut. 11. 12.* *A Land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year.* Such is the care that the Lord hath of his people, his eyes are always upon them for good, from the beginning of the year to the end of the year. The Lord taketh care of all his people from the day of their birth, yea from their being in the womb to their old age, yea to the day of our death. *Isa. 46. 3, 4. Psal. 48. ult.* *He will be our guide even untill death.*

And as the Lord taketh the care of his people at all times, both by night and by day, so also in all places, whithersoever they go, he goeth with them to keep them in all places, and to preserve their going out, and their coming in. *Josh. 1. 9.* *The Lord thy God is*

with thee, whithersoever thou goest. Gen. 28.

15. Behold I am with thee, to keep thee in all places whither thou goest. Psal. 121. 8. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore.

What a comfort is this, when the way we are to pass through is full of danger, either by reason of the Sword or Pestilence, or any other evil, that we have a God, that will go along with us, whithersoever we go.

4. That care which the Lord taketh of his people is a wonderfull great care, the Lord Jesus is so carefull of all his Members, that they are never out of his eye, Job 36. 7. He withdraweth not his eyes from the righteous, whether they go into any parts of the earth, still his eyes are upon them for good, 2 Chron. 16.

9. The eyes of the Lord run to and fro throughout the whole earth to shew himself strong in the behalf of them whose heart is perfect towards him. And the greater their dangers are, the more the eye of God is upon them, Psal. 33. 18, 19. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine.

The Lord would have us take notice for our comfort, that when we are in danger of death by famine or other judgments, his eye is upon us, and therefore there is a note of attention prefixed, Behold the eye of the Lord. The Lord is so carefull of his people

ple, that they are never out of his thoughts, *Isa. 44. 2. O Israel thou shalt not be forgotten of me.* What the Lord said of Solomons temple, *2 Chron. 7. 16. Mine eyes and mine heart shall be there perpetually.* The same may be said of all true Christians, who are the temple of God, *2 Cor. 6. 16. Gods eyes and his heart are upon them perpetually.* The Lord is so careful of his people, that they are never out of his arms, *Dent. 33. 3, 27. All his Saints are in thy hand—The eternal God is thy refuge, and underneath are the everlasting armes.* He is so carefull of his people that he layes his lambs and carries them in his bosom, *Isa. 40. 11. He shall feed his flock like a shepherd, he shall gather his lambs with his arm, and carry them in his bosom:* When the Wolves are abroad, the lambs are safe as long as they are in the shepherds bosom.

5. *Ans.* The Lord is exceeding carefull of all his people himself, so also he hath sent for him all his Angels to minister to their necessities, and given them a great charge to keep them in all their wayes, and to encamp round about them, and deliver them out of all their dangers, *Heb. 1. 14. Are they not all ministring spirits, sent forth to minister for them who shall be heirs of salvation, Psal. 91. 11, 12. He shall give his Angels charge over thee to keep thee in all thy wayes, they shall bear thee up in their hands, lest thou dash thy foot against a stone.* The angels have a charge to keep us in all our

wayes, whether soever we go, in all the wayes of our general and particular calling, they shall bear thee up in their hands, as nurses carry their children, having them alwayes in their eye, lest thou dash thy foot against a stone. They have a charge not onely to keep us from great but from lesser evils, not onely from bruising our bodies, breaking our necks, or our bones, but from dashing our feet against a stone. *Psal. 34. 7. The Angel of the Lord encampeth round about them that fear him, and delivereth them.* Suppose the times be very dangerous, yet as long as we have a guard of Angels about us, we need not be afraid. One Angel is a better guard and security to us, than an Army of an Hundred Thousand Men. Angels have greater power than the greatest and most valiant Armies of Armed men. VVe read of a great Army, an Hundred Fourscore and Five Thousand Men, destroyed in a night by one Angel. *Isa. 37. 36.* And therefore such as fear God are in a safe condition in dangerous times, because the Angels of God encamp round about them to deliver them.

*Obj.* How is this true, that the Lord taketh such a special, continual exceeding great care of all his People, when many of the people of God fall into very great straits and troubles, and though they cry to God, he seemeth not to regard them, but they think themselves forgotten and forsaken of God,

**A. 1.** Eminent dangers, and great tribulations, accompanied with a long deferring of desired and expected help, have staggered the Faith of eminent Saints, and made them ready to think that God did not regard them, and took no care of them. *Job. 30. 20. I cry unto thee and thou dost not hear, I stand up and thou regardest me not.* When the Disciples were in a great storm, and ready to perish, they were ready to think that Christ took no care of them. *Mark 4. 38. Master carest thou not that we perish?* *Isa. 49. 14. Zion said, the Lord hath forsaken me, and my God hath forgotten me.*

**2.** Sharp afflictions and long exercises of Faith and Patience are consistent with the Fatherly love of God, and his tender care over us. He may chide us for our faults, speak against us, write and act bitter things against us. and yet have a dear love to us, and a continual and affectionate remembrance of us. *Jer. 31. 20. Ever since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him.* God spake against Ephraim, God acted against Ephraim—*Thou hast chastised me—* Yet Ephraim was his dear Son, his pleasant Child, he had an earnest remembrance of him, and his bowels were troubled for him. *Rev. 3. 19. Whom I love, I rebuke and chasten.*

**3.** If we consult Gods word, and judge of Gods dealings with us by Faith, and not by

Sense, Faith will teach us to say God is with us, and takes care of us, when Sense saith God hath forgotten and forsaken us. *Isa. 49. 14, 15, 16.* *Zion* was graven upon the palms of Gods hands, and her walls were continually before the Lord, and God was more mindfull of her, than any Mother of her sucking Child, when she thought her self forgotten and forsaken of God.

Now this care which the Lord takes of his people is a ground of great comfort in all their troubles. VVhen *Paul* was a Prisoner at *Rome*, it was a great comfort to him in his Bonds, when he understood the care that the *Philippians* took of him. *Phil. 4. 10.* *But I rejoyced in the Lord greatly, that now at the last your care of me hath flourished again, wherein you were carefull; but ye lacked opportunity.* If the Apostle had great joy to see that the *Philippians* took care of him in his Bonds, what joy may it be to us, to hear of the care that the great God takes of us in all our troubles. VVhat is the care of a man, to the care of a God? The *Philippians* care of the Apostle was unconstant, one while they were mindfull of him, and then they either forgot or neglected him, as appears by that expression, *your care of me hath flourished again*, which implyeth a decay in their care, and it was a good while before it flourished again as is intimated in those words; *now at last your care of me* — But Gods care is constant without intermission.

VVhen

VWhen the *Philippians* were carefull of *Paul* they lack'd opportunity to do what they desired to do for him, but God never lacketh opportunity of doing us good. If *Paul* then rejoiced greatly, of the care the *Philippians* took of him, how ought we to rejoyce in that care which the great God taketh of us. What the Apostle saith to the *Colossians*; *Col. 2. 1. I wish you knew what great care* (so the word is expressed in the Margin) *I have for you.* And why was he so desirous that they might know the great care he had for them? *That their hearts might be comforted—ver. 2.* So may I say to all you that belong to Christ, I wish you knew what great care the Lord takes for you at all times, it would wonderfully comfort your hearts in all your dangers and troubles.

3. That God who ruleth and governeth the world by his providence, and taketh such a great care of his, is an infinitely wise God, and the wisdom and knowledge of God is a ground of great comfort under all Personal and National Calamities. *Psal. 31. 7. I will be glad and rejoyce in thy mercy, for thou hast considered my trouble, thou hast known my Soul in adversities.* It was a great comfort to *David*, that God knew all his adversities, and considered all his troubles. VWhen *Dauid* foresaw the great changes God would make in the world, in removing Kings and setting up Kings, and changing the Monarchies and



government of the Kingdoms of the earth, the consideration of the wisdom of God manifested in those changes and revolutions, made him break out into blessing and praising God.

*Dan. 2. 20, 21. Blessed be the name of God forever and ever; for Wisdom and Might are his.*

*And he changeth the times and the seasons, he removeth Kings, and he setteth up Kings. Yet*

*Daniel* who blessed God for changing times and seasons, knew that sometimes when God makes changes in Kingdoms, he sets up the basest of men to be Rulers. *Dan. 4. 17. The most high ruleth in the Kingdom of men, and giveth it to whomsoever he will, and setteth over it the basest of men.* That we may see what comfort ariseth from the wisdom and knowledge of God in times of great distress, let us consider these 4 or 5 things.

1. The Lord knoweth who are his, who they are that put their trust in him, and make God their refuge, he can call them every one by their names, so that there is no danger that any of his should perish through a mistake, in times of confusion, when he is sending his judgments upon wicked men. *2 Tim.*

*2. 19. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his.* Some of the Lords People walk in

darkness, and do not know that they are the Lords, but there is no darkness with the Lord, he knoweth them that are his. *Nah. 1. 7.*

*The Lord is good, a strong hold in the day of trouble*

*trouble, and he knoweth them that trust in him.*

The Lord hath such perfect knowledge of all that are his, that wheresoever they are dispersed or scattered into any parts of the world, he can call them every one by name. *Joh. 10.*

*3, 14. He calleth his own sheep by name, and leadeth them out— I am the good Shepherd, and know my Sheep.* The Stars are so many that no man can number them, yet the Lord calleth

every one of them by their name. *Psal. 147.*

*4. He telleth the number of the Stars, he calleth them all by their names.* And he that cal-

leth the Stars by their names he knoweth, and can call every one by his name. Now this

is a great comfort to us, that God knoweth us by name. *Moses* speaketh of it as a great fa-

vour, that God knew him by name. *Exod.*

*33. 12. Thou hast said I know thee by name, and thou hast found grace in my sight*

2. The Lord knoweth how to guide and direct his judgments, that they shall fall upon,

and take hold of those only that are marked out, and designed for destruction. What is

said of the Thunder and Lightning. *Joh. 37.*

*3. He directeth it under the whole Heaven, and his Lightnings unto the end of the earth.* The

Thunder and Lightning touch no person, do no damage to any man. but at the direction of

God. The same is true of other judgments also; VWhen a certain man drew a bow at a

venture, it was God guided the Arrow to the King of *Israel*, and that directed it to go be-

tween

tween the joynts of the Harnesse. 1 King. 22. 34. When the Lord sent several plagues on the land of *Egypt*, he so ordered and guided his judgments, that they fell only on the *Egyptians*, and did not touch the *Israelites*, yea he did not only distinguish between the persons of the *Israelites* and the *Egyptians*, but also between their Cattel. *Exod. 9. 4.* *The Lord shall sever between the cattel of Israel, and the cattel of Egypt, there shall nothing dye of all that is the children of Israels.*

3. The Lord knoweth our conditions, what dangers we are in, what troubles and sorrows we meet with, what straits and distresses are upon us. *Exod. 7.* *And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their Task-masters, for I know their sorrows. Psal. 38. 9.* *Lord all my desire is before thee, and my groaning is not hid from thee.* When we are in great straits, and have friends that are able to help us, we are ready to say, Oh that such a friend did but know how it is with me. The Child is ready to say, Oh that my Father knew how it was with me, and the Wife is ready to say in distress, Oh that my Husband knew how it was with me! Our God who is our Friend, our Father, our Husband always knoweth how it is with us, and may not this comfort us in our sorrows.

4. The Lord knoweth all our adversaries, their wrath and fury, their plottings and contrivances

trivances against us, *Psal. 69. 19. Mine adversaries are all before thee.* When the *Assyrian* came with great rage against *Jerusalem*, their doings and contrivances were not hid from the Lord, *Isa. 37. 23. I know thy abode, and thy going out, and thy coming in, and thy rage against me.*

5. The Lord knoweth how to deliver us out of all our troubles, when we our selves can't see or think which way we shall be delivered, *2 Pet. 2. 9. The Lord knoweth how to deliver the godly out of temptations.*

4. This God that governs the world, and takes care of his people, is acquainted with all their troubles, is an Almighty God, able to succour, save and defend them from their greatest danger and distresses, and this Almighty power of God, is a ground of great comfort in times of greatest dangers and distresses, *Psal. 2. 1. The king shall joy in thy strength O Lord.* David had many enemies, and some of them very potent, Princes were his persecutors, and what was his comfort under all his dangers, and troubles? The power of God. It rejoyced his heart, when he considered what a strong God he had to be his helper. The Lord himself proposeth his creating power, as a ground of Comfort to his people, against the fury and power of their adversaries, *Isa. 51. 11, 12. I, even I am he that comforteth thee, who art thou, that thou shouldst*

*shouldest be afraid of a man that shall dye, and of the Son of man which shall be made as grass. And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?* This power of God is a ground of comfort in times of greatest danger in several respects.

1. The power of God is an Almighty power. There is nothing so hard but the power of God is able to do it. *Jer. 32. 17.* He can do every thing that he pleaseth. *Job 42. 2.* *I know that thou canst do every thing, and that no thought can be with-holden from thee.* There are no dangers so great but God can deliver us out of them. *Daniel* was in great danger when he was in a Den of Lyons, yet God delivered him out of the Lions Den. *David* was in greater danger than *Daniel*, when he was in the Lyons paw, yet God delivered him out of the Lyons paw. *1 Sam. 17. 37.* *Paul* was in greater danger than *David*, who was in the Lyons mouth, yet God delivered him out of the mouth of the Lyon. *2 Tim. 4. 17.* *I was delivered out of the mouth of the Lion.* *Jonah* was in greater danger than *Paul*, when he was in the fishes belly, yet God delivered *Jonah* out of the fishes belly. *Jonah 3. 1. 10.* God can deliver us out of the hands of the strongest and most enraged enemies. *Nebuchadnezzar* was the greatest Monarch in the world, all People, Nations and Languages trembled before him. *Dan. 5. 19.* And he

he was greatly enraged against the 3 Children, because they would not worship the golden image which he had set up, and he threatned the same hour that they refused to worship his image, they should be cast into a burning fiery furnace, yet hear what they said to him.

*Dan. 3. 16, 17. O Nebuchadnezzar, we are not carefull to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine hand, O King.*

2. This Almighty power of God is engaged for our defence, to take the care of us, and defend us all the days of our lives. *Job 23. 25. Teathe Almighty shall be our defence.* Now this is a great comfort under greatest troubles, that we have the Almighty God for our defence: *Psal. 94. 19, 22. In the multitude of my thoughts within me, thy comforts delight my Soul.* And what were his comforts when he had many troubled thoughts? Among other comforts this was none of the meanest, that though he had mighty enemies, that thirsted after his blood, yet he had the Almighty God for his defence. *ver. 22. But the Lord is my defence, and my God the rock of my refuge.* Yea this is a ground of the highest joy, and of everlasting joy, under all the changes and revolutions that come upon the world, that the Almighty God is a defence to all that put their trust in him. *Psal. 5. 11. But let all those that put their trust in thee rejoyce, let them ever shout for*

*for joy, because thou defendest them.* Shouting for the joy is the highest expression of joy, now they, all they that put their trust in God, have cause not only to rejoyce, but to shout for joy, and that for ever, because God defendeth them.

3. That Almighty power which is engaged for the defence of all that trust in God, is an everlasting strength. The Lords arm is not shortned that he cannot save, he is able to do as great things for his people in these days, as he did for our Fathers in former days. And this may unite and strengthen our Faith to trust in the Lord at all times, though the times be never so dangerous and troublesome, that his power is everlasting. *Isa. 26. 4. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.*

5. The gracious and precious promises of God, are a ground of strong Consolation under all troubles, both Personal and National distresses. *Jer. 15. 16. Thy words were found, and I did eat them, and they were unto me the joy, and the rejoycing of my heart.* Observe *Jeremiahs* personal afflictions at this time, when the word of God was the joy and the rejoycing of his heart. He was a man of strife and contention to the whole earth, and every one railed at him and cursed him, which made him cry out of his wo and misery. *ver. 10.* The Lord had filled him with indignati-  
on,



on, and he looked upon his pain as perpetual, and his wound incurable. *ver. 17. 18.* Besides his personal afflictions, there were great judgments coming upon the Nation; the Sword, and Famine, and Pestilence, and Captivity. *ver. 2. 3, 4.* Yet under National and Personal calamities, the word of God was the joy and rejoycing of his heart. So *Psal. 60. 2. 3, 6.* *Thou hast made the earth to tremble, thou hast broken it—Thou hast shewen thy people hard things, thou hast made us to drink the wine of astonishment—God hath spoken in his holiness, I will rejoyce.* Gods promises were a rejoycing to *Dauids* heart, when God sent such judgments as made the earth to tremble, and broke Kingdoms in pieces; yea when God shewed his own people hard things, and made them stand astonished to see how he dealt with them, God hath made several sorts of promises to comfort his peoples hearts in difficult and dangerous times, when he is bringing ruine and desolation upon the places where they live. I will instance in some of them.

1. The Lord hath promised to be an hiding place, and a refuge to his people, when he sends his judgments upon the places where they live. *Isa. 32. 2, 18, 19. Psal. 32. 6. Psal. 9. 9. Dent. 33. 12. Prov. 18. 10. Zeph. 2. 3.* compared with *Chap. 1. 2, 3, 17, 18.* And not only to be a refuge to godly men themselves, but to their children. *Prov. 14. 26.* See also *Isa. 8. 7, 8, 13, 14.* When  
the

the *Assyrian* should invade the land, and overrun all parts of the land, the Lord promiseth to be a Sanctuary to such as did make him their fear and their dread. *Ezek.* 11. 16.

2. The Lord hath promised to deal well with his people in times of publick calamity, even when he sends ruine and destruction upon the places where they live. *Isa.* 3. 8, 10. *Jerusalem is ruined, Judah is fallen— Say ye to the righteous it shall be well with him.* *Eccl.* 8. 12. *Jer.* 15. 11. As the same cloud which was dark and dreadfull to the *Egyptians*, gave light to the *Israelites*. *Exod.* 14. 20. So God can make those providences which are dreadfull to wicked men, to be refreshing to his own people.

3. The Lord hath promised to bear up the Faith and Hope of his People, that their hearts shall not sink and dye within them in evil days, though very dismal and dark days. *Joel* 3. 15, 16. The Prophet speaks of very dreadfull judgments under Metaphorical expressions, yet saith, God shall be the hope and strength of his people in such a day.

4. The Lord hath promised to comfort his people in times of common calamity. *Isa.* 29. 9, 19. At that day when the Lord visited *Jerusalem* with Thunder and an Earthquake, and a Storm and Tempest, and devouring Fire, he promiseth that the meek shall encrease their joy in the Lord, and the poor among men rejoyce in the holy one of *Israel*. *Job*

5. 22. *At Destruction and Famine thou shalt laugh.* Mal. 4. 1, 2.

5. The Lord hath promised to moderate the afflictions which he layeth upon his people, and what ever he layeth upon others, he will lay upon them no more than he will enable them to bear. *Isa. 27. 8.* The Prophet had given them warning, that he was coming out of his place to punish the inhabitants of the earth for their sins. *Ch. 26. ver. 21.* And live for the comfort of the people of God, he tells God would take a measure of his peoples strength and sufferings, and that he would stay his rough wind in the day of his East wind. *Jer. 30. 11.* When the Lord is making a full end of all Nations, he will correct them in measure. *1 Cor. 10. 13.* He will not suffer us to be Tempted above what we are able to bear.

6. The Lord hath promised to afford his gracious presence with his people under their greatest troubles, not only at their entrance into, but in their passage through the Fire and the Water. *Isa. 42. 1, 2.* *Fear not, thou art mine, when thou passest through the waters I will be with thee, &c.* *Psal. 91. 15.* *I will be with him in trouble.*

7. The Lord hath promised his people deliverance out of their greatest troubles. *Jer. 30. 7.* *Alas, for that day is great. so that none is like it, it is even the day of Jacobs troubles, but he shall be saved out of it.* *Psal. 50. 15.*

*Psalms* 71. 20. *Psalms* 34. 19.

8. The Lord hath promised to Sanctifie National troubles to his people, and to make them work together for their good. *Jer.* 24. 5. *Zech.* 13. 9. *Rom.* 8. 28.

6. It is a ground of comfort under National troubles, that God will by them bring glory to his own name, advance the Kingdom of Christ, and promote the good of his own people. *Isa.* 5. 15, 16. When God stains the glory of the world, then our Lord Jesus Christ, who is called the branch of the Lord, shall be beautifull and glorious. *Isa.* 4. 2. compared with *Isa.* 3. 8. There were very great commotions in *Judea* before the coming of Christ, God shook the Heavens and the Earth, and shook all Nations, and the Scepter departed from *Judah*, and then Christ the desire of all Nations came. *Hag.* 2. 6, 7. There were great overturnings, both in Church and State, before the coming of our Lord Jesus. *Ezek.* 21. 27. When God executed his judgments upon the *Zidonians*, it was for his own glory. *Ezek.* 28. 22. When such judgments begin to come upon the earth as make mens hearts to fail for fear, then the people of God are exhorted to lift up their heads, because their Redemption draweth near. *Luk.* 21. 25, 26, 28.

*Obj.* 1. These are comfortable considerations

ions may some say, but we see, notwithstanding the providence and promises of God, and the care that God takes of his people, that all things come alike to all men, the righteous perish as well as the wicked, in times of common calamities.

A. 1, There are oft times very signal providences in delivering Righteous men in times of common calamity, as *Noah, Gen. 7. 1.* and *Lot, Gen. 19. 16.* And those that sighed and cried for the sins of *Judah* and *Jerusalem.* *Ezek. 9. 4, 6.*

2. Sometimes Gods People partake of the sins of the times and places where they live, and then they partake in temporal punishments, though they be pardoned as to their eternal state. *Rev. 18. 4. Psal. 99. 8.*

3. When the Lord doth not save his people with a temporal Salvation under publick calamities, but lets them fall by the Sword and Pestilence, and other judgments, as well as other men, he saves them with an eternal Salvation. *Isa. 45. 17. Heb. 5. 9.*

4. When the people of God meet with the same sufferings that other men meet with, and all things seem to come alike to them and others, yet there is a vast difference between the sufferings of the people of God and other men. For

(1.) All the afflictions of the righteous come in love. *Rev. 3. 19.* But the troubles of the wicked come in wrath. *Psal. 2. 5.*

2. Righteous men have God with them in their troubles. *Psal.* 91. 15. But the Lord is far from the wicked. *Prov.* 15. 29.

3. The troubles of Righteous men do them good. *Psal.* 119. 71. But wicked wax worse and worse under their afflictions. *Isa.* 1. 5. 2 *Chron.* 28. 22. 2 *Tim.* 3. 13.

4. Righteous men have Gods blessing going along with their troubles. *Psal.* 2. 9, 12. *Psal.* 94. 12. But wicked men have Gods curse with their troubles. *Isa.* 34. 5.

*Obj.* 2. If I knew that I were one whom God would take care off, and protect in a time of common calamity, that would be a great stay and comfort to my mind, but I do not know whither God will take care of me, and preserve me. And therefore what hath been said of the care of God of his people in an evil day, is but of little use unto me.

*A.* 1. Dost thou love God? If thou hast set thy love upon God, thou mayst rest satisfied, God will take care of thee, and preserve thee in an evil day. *Psal.* 145, 20. *The Lord preserveth all them that love him.* *Psal.* 91. 14, 15. *Because he hath set his love upon me, therefore will I deliver him.*

2. Hast thou committed thy self to God? desiring him to take the care of thee, and dost thou trust in him, and rely upon him to take the care of thee? then thou mayest be satisfied in thy mind, that he will watch over thee  
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in an evil day. *Psal. 10. 14. The poor committeth himself unto thee, thou art the helper of the Fatherless. Psal. 91. 2, 3. I will say of the Lord, he is my Refuge and my Fortres, my God, in him will I trust, surely he shall deliver thee—Psal. 5. 11. But let all those that put their trust in thee rejoyce, let them ever shout for joy, because thou defendest them.*

3. Dost thou lead a godly life? If so, know for thy comfort that God doth, and will take a special care of thee in an evil day. *Psal. 41. 3. But know that God hath set apart him that is godly for himself. Psal. 32. 6.*

4. Is thy heart upright with God, and dost thou walk in thine integrity? then the Lord taketh a peculiar care of thee. *Psal. 7. 10. My defence is of God, which saveth the upright in heart. Prov. 2. 7. He is a buckler to them that walk uprightly. Psal. 84. 11.*

5. Dost thou mourn for the sins of the times and places in which thou livest? Then thou art marked out for preservation in a time of common calamity. *Ezek. 9. 4, 6.*

*Obj. 3. But I am such a poor simple shiftless creature, that I am afraid God will not take care of me.*

*A. 1. Though thou art never so poor and shiftless and simple, yet if thou committest thy self to God, he will take the care of thee. Psal. 116. 6. The Lord preserveth the simple. Psal. 10. 14. The poor committeth himself unto*



thee, thou art the helper of the Fatherless.

2. Though thou art never such a poor, shiftless, simple creature, thou art of more value than the birds of the air, yet none of them, no not the meanest of them, not to much as a little Sparrow is forgotten or neglected of God. *Luk. 12. 6, 7. Are not five Sparrows sold for two farthings, and not one of them is forgotten before God. Fear not therefore ye are of more value than many Sparrows.*

*Obj. 4.* But I am a sinfull creature, and therefore I am afraid God will not take care of me in an evil day.

*A. 1.* If thou beest an impenitent Sinner, then thou art in a wofull condition. *Isa. 3. 11. Psal. 11. 6. Psal. 75. 8.* When he fleeth from one judgment another will overtake him. *Job 20. 24.*

2. If thou hast repented of thy sins, and humbled thy Soul for them, and fled to the blood of Christ for the pardon of them, thou hast good ground to hope that the Lord will take the care of thee in an evil day. *2 Chron. 12. 7. They have humbled themselves, therefore I will not destroy them. Job. 22. 23, 25. If thou return to the Almighty — The Almighty shall be thy defence. And ver. 29. When men are cast down, then thou shalt say, there is a lifting up, and he shall save the humble person.* Such as have humbled their Souls for their sins, and fled to Christ for the pardon of their sins,

sins, may say with *David Psal. 49. 5.* Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about.

S. Grounds of Consolation in the hottest times of persecution

The Spouse enquireth, *Cant. 1. 7.* where he maketh his flock to rest at noon. Tell me O thou whom my Soul loveth—where thou makest thy flock to rest at noon. By noon understood *estus persecutionis*, as *Mercer* and others, the heat of Persecution. The Noon is the hottest time of the day. By making the flock to rest at noon, we may understand, how thou comfortest, how thou supportest thy people; how and by what means thou givest rest to the Souls of thy people, in the hottest times of persecution. And what the Spouse enquireth after, Christ discovered to her, namely that her rest is in himself. *Mat. 11. 28.* Come to me all ye that labour, and are heavy laden, and I will give you rest. And having found rest and refreshment in Christ, in the hottest day, she tells others where she had her delights and comforts in the heat of the day, and that was in Christ. *Cant. 2. 3.* I sat down under his shadow with great delight, and his fruit was sweet to my taste. Upon these words, I sat down under his shadow with great delight. *Piscator* hath this interpretation; *Cum sentio vel ardeat vel persecutionem, ad Christum confugio*

*ut is me per Spiritum sanctum, & verbum Dei consoletur.* When I feel any distress or persecution I flee to Christ, that he would comfort me by his Word and Spirit. The fruit which the Spouse saith was sweet, are the benefits we have by Christ, as remission of sins, Eternal Life, &c. In the foregoing words Christ is likened to an Apple-tree, and the benefits that we have by Christ are the Fruit of this Tree, which yields much comfort and refreshing to the people of God. And to this agreeth *Piscator's* note upon the place. *Consolationes Christi sunt dulces animis fidelium*; The comforts of Christ are sweet to the Souls of Believers. There is comfort in Christ and from Christ, under the hottest persecutions of the Church; if any say how may we be enabled by the help of Christ to bear up cheerfully in times of greatest persecution, when we are called to resist unto blood, and to undergo fiery tryals,

A. 1. Get a right understanding of persecutions for Christs and the Gospels sake, look upon them not with an eye of Sense, but an eye of Faith, judge of them as they are represented in the Scripture, and not as flesh and blood represents them to you. For this will lay a Foundation for cheerfulness under the sorest persecutions, if we have a right account of them. To this end consider what account the Scripture gives of persecutions for Christs

Christs sake, or which is all one, for the Gospels sake, or for Righteousness sake.

1. Persecutions for Righteousness sake are Blessings, real Blessings, great Blessings, for they confirm our title to a Kingdom, a more glorious Kingdom than any is to be enjoyed in this World. *Mat. 5. 10. Blessed are they which are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.* If a man consult with flesh and blood that will tell him, it is a miserable thing to be under persecutions, to have our estates, liberties and lives taken from us, but if we consult the Scriptures, they will tell us, that 'tis a blessed thing to be persecuted, and that there are no men on earth more blessed, than they that are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven, and none are so happy as they that shall inherit the Kingdom of Heaven.

2. Persecutions for Righteousness sake are matter of joy rather than sorrow. *1 Pet. 4.*

*13. But rejoyce in as much as ye are partakers of the sufferings of Christ.* Yea they are a ground of exceeding great joy, for they encrease our grace here, and our glory hereafter. They are a ground of great joy, as they encrease our grace here. *Jam. 1. 2, 3. My brethren count it all joy, when ye fall into divers temptations, knowing this, that the trying of your Faith worketh patience.* The Apostle writes to the twelve Tribes that were scattered abroad, where being removed out of their own country, was  
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some degree of persecution, and when abroad among Heathens and Idolaters, they were continually liable to persecutions for Righteousness sake, yet he bids them count it all joy, when they fell into divers temptations, because hereby their Faith should be tryed, and Patience encreased. Persecutions for Righteousness sake are a ground of exceeding great joy, because they will encrease our glory in Heaven for ever. *Mat. 5. 11, 12. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you.* Observe here our Lord Jesus doth not say to his Servants when under persecution, be not cast down, but rejoyce and be glad, and not only so, but be exceeding glad, and why, because persecutions encrease our reward in the other World. *Great is your reward in Heaven.* Yea he would have us so exceeding joyfull as to leap for joy. *Luk. 6. 23. Rejoyce ye in that day, and leap for joy, for behold your reward is great in Heaven.* That day wherein Christ would have us leap for joy, is the day of persecution, spoken of in the foregoing verse.

3. Persecutions for Christ are honours and favours, and ought to be esteemed as such as by all true Christians. *Act. 5. 41. And they departed from the presence of the counsel, rejoicing*

ting that they were counted worthy to suffer shame for his name. The Apostles counted it an honour to be beaten and reproached for Christ. *Phil. 1. 29. Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his name sake;* We see here, that it is a gift, a favour for a man to be called to suffer for Christ.

4. Persecutions for Christ are not strange and unusual things, but are the common lot of Christians, and are to be counted upon by all that will live Godly in Christ, from the first day we give our selves to Christ, till we lay down these Earthly Tabernacles. *2 Tim. 2. 12. Yea, and all that will live Godly in Christ Jesus shall suffer persecution.* Sufferings for Christ are to be expected from the first day, that we give our selves to Christ. *Mark 8. 34. Whosoever will come after me - let him take up his cross.* And to the last day of our continuance in this World, for we are liable to sufferings as long as we continue in the body. *Heb. 13. 2. Remember them that suffer adversity, as being your selves also in the body.* Yea we must not think it a strange thing if we should meet with fiery tryals, and be burnt for our Religion as well as others have been before us. *1 Pet. 4. 12. Beloved think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened to you.* That passage *Heb. 12. 4. Ye have not yet resisted unto blood -* Intimateth that all Christians should count upon it,



it, that though they had not hitherto, yet it may be their lot to have their blood shed for Christ. They had suffered deeply in their names and estates, and were eminent for grace, and had attained assurance of their Salvation. *Ch. 10. 32, 33, 34.* Yet for all this, though God had spared them as to life, and they had not yet resisted unto blood, they knew not, but that might also come upon them, to lay down their lives for Christ.

2. The knowledge and belief of Gods infinite, everlasting and unchangable love to us in Christ Jesus, and of Christs love in laying down his Life for us, will carry us chearfully through our greatest persecutions. and make us to triumph over all manner of persecutions, even at such a time as we are killed all the day long, and counted as sheep for the slaughter. As we may see it excellently set out, *Rom. 8. 35, 36, 37, 38, 39, Who shall separate us from the love of Christ! shall Tribulation, or Distress, or Famine, or Nakedness, or Peril, or Sword? (As it is written, for thy sake we are killed all the day long, we are accounted as sheep for the slaughter) Nay in all these things we are more than Conquerors through him that loved us. For I am perswaded that neither death nor life, &c. nor any other creature shall be able to separate us from the love of God which is in Christ Jesus. Let us take notice in this Scripture of these things.*

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1. The love of Christ, and the love of God in Christ towards his people, is so fixed, so firm, so unchangeable, that no manner of troubles or persecutions, no creature in Heaven or Earth is or shall be able to separate them from the love of Christ, and the love of God which is in Christ Jesus, that is, which is grounded upon the merits and mediation of Jesus Christ.

2. The apprehension and perswasion of Gods love to our Souls in Christ Jesus, and the immutability of this love, will help us to overcome and triumph over all manner of troubles and persecutions. *Nay in all these things we are more than conquerors through him that loved us, for I am perswaded that neither death nor life—nor any other creature, shall be able to seperate us from the love of God which is in Christ Jesus.* In all these things, that is, all the forementioned tribulations and persecutions, though we be slain by the Sword, or are starved to Death by Famine, we are conquerors, yea more than conquerors, and how? not by our own strength, but through him that loved us, and how doth he give us the victory. By giving us a firm perswasion of the unchangeable love of God in Christ. *For I am perswaded—*

3. Observe the time and season when the servants of Christ are made to triumph as conquerors over all their troubles, and that is, when it is noon day in respect of their persecutions,

cutions, when 'tis the hottest time of persecution, when they are not only deprived of their goods, thrust into prisons, but killed, killed all the day long, and counted as sheep for the slaughter. And let us see what is implied in these expressions.

(1.) It is to be all the day long in hazard and danger of death. When it is with us as it was with *Hezekiah* in his sickness. *Isa.* 38. 13. So 'tis with us in respect of our persecutors, we reckon in the night they may come upon us before the morning, and the morning may come before the night, and rend and tear us in pieces, or when 'tis with us as it was with *David*. *Psal.* 119. 109. *My Soul is continually in my hand*, then we may be said to be killed all the day long.

(2.) When we are put to a lingering death, that it may be the more painfull, that we are as it were all the day long in a dying condition; this some persecutors endeavoured, *ut sentiant se mori*, then we may be said to be killed all the day long.

(3.) When persecutors make no more of killing us, than they do of killing sheep, when the Saints are killed in abundance, that it is a time of much blood-shed, yea when they joy in the death of Gods Servants. *Isa.* 22. 13. They are counted as Sheep for the slaughter.

Now the knowledge and belief of the love of Christ, will help us to go through all persecutions chearfully, several ways.

1. As it leads to the filling our Souls with the graces and comforts of the Spirit of God. *Eph. 3. 19. And to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.* The more we are filled with the graces and comforts of the Holy Ghost, the stronger we shall be to suffer for Christ, for the joy of the Lord is our strength.

2. As it draws out our love to Christ. *1 Joh. 3. 16, 17. We have known and believed the love that God hath to us— Herein is our love made perfect— And the more we love Christ, the stronger we shall be to suffer for Christ. Cant. 8. 6, 7. Love is strong as death— Many waters cannot quench love, neither can the floods drown it:*

3. Get and keep a lively hope of eternal life and glory, for this will be a wonderfull support to you in your greatest persecutions. This caused our Lord Jesus to endure the pain, and the shame of the Cross with much chearfulness. *Heb. 12. 2. Who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the Right hand of the Throne of God.* The having the joys of Heaven in his thoughts caused him to endure the pain, and make light of the shame of the cross. This caused the Apostles to glory and triumph in the midst of their troubles. *Rom. 5. 2, 3. — And rejoyce in hope of the glory of God; And not only so, but we glory in Tribulations also. The respect which Moses had to the recompence*

pence of reward in the other World, carryed him with chearfulness through his great sufferings. *Heb. 11. 24, 25, 26.* The hope of Salvation is by the Apostles called an helmet. *1 Thes. 5. 8. Putting on the breast-plate of Faith and Love, and for an helmet the hope of Salvation.* The helmet preserves the head in safety, as long as we keep on this helmet, as long as we keep our hope of Salvation, we are in a safe condition.

4. If you would go chearfully through all your persecutions, get and exercise the graces of Faith and Patience, for they are of singular use in an evil day. *Rev. 13. 7, 10. And it was given to him to make war with the Saints, and to overcome them—Here is the patience and the faith of the Saints.* When the beast maketh war with the Saints, and overcomes them, that is, God permits him to kill and slay as Conquerors those that they have overcome, then is a time when there is great need, great use of Faith and Patience. I shall speak distinctly to both these graces.

1. Get and exercise Faith ; Faith is the most usefull, most necessary piece of the Spiritual Armour in an evil day, and therefore we are called upon above all to take the shield of Faith, because thereby we shall be able to quench all the fiery darts of the wicked one ; *Eph. 6. 16. Above all taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts*

*darts of the wicked.* Fiery darts are the most dangerous. most destructive temptations, and containeth both inward lusts; whereby the heart is as it were set on fire, — and fiery tryals which are sharpest to the outward man, now these are all quenched by the shield of Faith. Let me shew you how you should use this shield, how you should exercise your Faith, when you meet with fiery tryals.

1. Have Faith in Gods presence, believe that God is and will be with you, according to his promise; when you pass through the fire and through the waters. *Isa. 43.* 2. For Faith in Gods presence will carry us comfortably through our greatest tryals. *Act. 2.* 25. 26. *I foresaw the Lord always before my face, for he is at my right hand; that I should not be moved, therefore did my heart rejoyce, and my tongue was glad.* To confirm your Faith that you shall have Gods presence with you in your persecutions, see such Scriptures as these. *2 Cor. 4.* 9. *Persecuted but not forsaken.* *Jer. 20.* 11. *Joh. 16.* 32. *2 Tim. 4.* 17, 18.

2. Have Faith in Gods assistance; Believe that God according to his promise for Christs sake will help strengthen and uphold you. *Isa. 41.* 10. The believing that we shall have Gods help, will put great courage into our Souls. *Isa. 50.* 7. *For the Lord God will help me, therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed.*

3. Have Faith in that glorious and unspeakable recompence of reward which God will give you, if you continue faithfull unto the death, in a suffering day. *Rev. 2. 10. Be thou faithfull unto the death, and I will give thee a crown of Life. 2 Tim. 2. 11, 12. It is a faithfull saying— If we suffer we shall also reign with him.* The believing and looking at our eternal glory, which we shall have after we have suffered for Christ, will keep us from fainting under the Cross. *2 Cor. 4. 16, 18. For which cause we faint not— while we look at the things which are not seen, which are Eternal.*

2. As you should get and exercise Faith, so you should exercise patience also ; For patience is a very usefull and necessary grace in times of persecution. *Heb. 10. 32, 36. Ye endured a great sight of afflictions— ye have need of patience. Luk. 21. 12, 19. They shall lay their hands on you, and persecute you, delivering you up to the Synagogues, and into prisons, being brought before Kings and Rulers for my names sake— In your patience possess ye your Souls.* If any say, it is true, Patience is needfull and usefull in a suffering day.

But how shall we attain to patience in times of great persecution.

*A. 1. Consider the patience of our Lord Jesus Christ in all his sufferings, that will learn us patience in all our distresses. Heb. 12. 1, 2, 3. Let us run with patience the race that is set*

set before us, looking to Jesus—Who for the joy that was set before him, endured the cross, despising the shame—For consider him that endured such contradiction of sinners against himself, least ye be wearied and faint in your minds.

The looking to Jesus, and considering the dignity of his person, the greatness of his sufferings, and the patience with which he endured the pain and the shame of the Cross, and the contradiction of sinners against himself, will help us to run our race with Patience, and keep us from being wearied and fainting in our minds. An instance of the patience of Christ under his sufferings, which all things considered, were greater than the sufferings of any of the Martyrs; We have *Isa. 53. 7.* *He was oppressed, and he was afflicted, yet he opened not his mouth, he is brought as a Lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth.* And as the example of Christ, so also the example of the Prophets and other Saints and Servants of God, may cause us to be patient under our persecutions. It hath been the lot of the best men that ever lived, even of the Prophets, to be persecuted for Righteousness sake. *Mat. 5. 12.* *So persecuted they the Prophets.* *Luk. 13. 34.* *O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee.* *Jam. 5. 10.* *Take my brethren the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction and patience.*



2. Consider the desert of sin. They which suffer most in this Life, suffer far less than their sins deserve; How great were *Jobs* afflictions of all sorts? yet they were less than his sins. *Job* 11. 6. *Know therefore that God exacteth of thee, less than thine iniquity deserveth.* *Ezra* 9. 14. compared with *Lam.* 1. 12. No sorrows like what the Jews met with, yet were they punished less than their sins deserved. This should silence all complaints. *Lam.* 3. 39. Our sins have deserved the Torments of Hell. *Rom.* 6. 23. *The wages of sin is death.* The second as well as the first death. Shall we not patiently suffer any Torments in this Life for Righteousness sake, seeing our sins have deserved the Torments of Hell for ever.

5. The blood of Christ, and the word of God, and preferring the glory of God above our lives, are great helps to a chearfull bearing and overcoming all persecutions. When the Dragon makes war with the Saints, we may see by what means they overcome him. *Rev.* 12. 11. *And they overcame him by the blood of the Lamb, and by the word of their Testimony, and they loved not their lives unto the death.* Here are 3 means by which they overcame the accuser of the brethren.

1. By the blood of the Lamb, that is, by the blood of Christ, who is the Lamb of God that taketh away the sin of the world. Now the blood of Christ helps us to overcome.

(1.) As

(1.) As it justifieth us, and takes away all our guilt, and reconciles us to God. *Rom. 5. 9, 10. Joh. 1. 7.* For when sin is pardoned there is comfort in the greatest sufferings. *Mat. 9. 2.* And when God is reconciled there is a Triumphant over all enemies. *Rom. 8. 31.*

(2.) As it hath purchased for us victory over all the adversaries of our Salvation. *Col. 2. 15.*

(3.) As it gives us solid grounds to hope with boldness to enter into Eternal Life. *Heb. 10. 19.*

(4.) As he hath left us an example to suffer for him, who suffered for us. *1 Pet. 2. 21. 1 Pet. 4. 1.*

2. By the word of their Testimony, that is, the word of God which they had owned, professed, gave Testimony unto in the worst of times. Now the word helps us to overcome.

(1.) As it comforts us in all our conflicts. *Psal. 119. 49, 50, 94, 161, 162.*

(2.) As it reveals and promiseth glorious rewards to them that overcome. *Rev. Ch. 2. Ch. 3. Ch. 21. 7.*

## C H A P. III.

*An Exhortation to such as are in a Christless condition, to seek after an interest in Christ. Directions, Motives and Helps in order to the getting an Interest in Christ. Hinderances removed.*

SEeing it is thus, that an interest in Christ is a ground of strong Consolation under all the troubles of this Life, and the terrors of Death, then let all those that are yet in a Christless condition, seek after an interest in Christ, and those that are in doubt whether they have an interest in Christ, make sure work in this thing, that they get Christ for theirs, and that they become his. What Solomon saith of Wisdom, Prov. 4. 7. *Wisdom is the principal thing, therefore get Wisdom, and with all thy gettings get Understanding.* That may I say concerning Jesus Christ, who is stiled the Wisdom of God. Christ is the principal thing, therefore get Christ, yea with all thy gettings, get an interest in Jesus Christ. The main, the principal thing that we have to seek after, that we should employ our thoughts and our time in, is not how we should get the World, the Riches or Honours of the World, but

but how we should get Christ, and the Salvation of our Souls by Christ, and therefore we should be more solicitous to get Christ, than we are to get any thing in this World ; we are all desirous of comfort while we live in an evil and troublesome World, and we are desirous of comfort when we dye, why then are we so cold and remiss, and in seeking after Christ ? The ready way : yea the only way to live and dye comfortably is to get an interest in Christ, the Consolation of *Israel*. For true and solid comfort is to be had only in and through Christ. To render this Exhortation more effectual I shall,

1. Shew you how and in what manner you should seek to get your Souls made partakers of Christ.

2. Lay down some motives to stir you to a speedy, diligent, constant seeking after Christ.

3. Propose some means and helps to your obtaining a saving interest in Christ.

4. Remove several hinderances of our getting an interest in Christ.

*Seet. 1. How and in what manner we are to seek after an interest in Christ.*

I. Seek early and speedily after an interest in Christ ; Put not off this work one day.

*Heb. 3. 7. Wherefore as the Holy Ghost saith, to day if ye will hear his voice. It is the coun-*

sel of the Holy Ghost, that we should not defer seeking, embracing, obeying Christ one day. *Hear his voice*— That is, come to him, believe in him, obey him, close with him. When we are in distress we would have Christ make hast to help us. *Psal. 70. 5. I am poor and needy, make hast unto me, O God— O Lord make no tarrying.* And shall not we make hast to get unto him; and make no tarrying. We should stir up our selves to seek early after Christ. *Psal. 58. 8. Awake up my glory, awake Psaltery and Harp, I my self will awake early.* David here stirs up himself to an early and lively blessing God, so should we to an early seeking Christ. Awake O my Soul, and all that is within me, I my self will awake early, and seek early after Christ, and we should stir up one another. *Zech. 8. 21. To stir us up to an early and speedy seeking Christ. Consider.*

1. The saving and losing of our immortal Souls dependeth on our having or not having Christ. *He that hath the Son hath Life, and he that hath not the Son hath not Life.* And where natural Life is concerned, we make hast to preserve it. When Lot was in danger of being consumed in the flames of Sodom, he ran, he fled, he made no tarrying any where, till he was got to Zoar. *Gen. 19. 17. Escape for thy life, look not behind thee, neither stay thou in all the plain, escape to the mountain, lest thou be consumed.* Eternal Life is of greater concern.

concernment than natural Life, and therefore more care should be taken to preserve Eternal than Temporal Life, we shall be cast into Hell flames, if we get not Christ before we dye, and therefore we had need run; ye flee, and not tarry any where till we are got to Christ. When the *Shunamite* went to the Prophet on the behalf of her dead Child, she made great hast to get to him, and said to her serve on. *2 King. 4. 24. Drive, and go forward, slack not thy pace, riding for me, except I bid thee.* Thou hast a business of greater concernment to go to Christ about, than this woman had to go to the Prophet, she had a dead Son, and thou hast a Soul dead in sins and trespasses, and therefore make hast, go forward, slack not thy pace till thou hast gotten to Christ, and Christ hath given thee Life.

2. The time of Life is the only time for seeking and getting Christ, and Salvation by Christ. There is no getting Christ, no working out thy Salvation after thou art dead. *Eccl. 9. 10. Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the Grave whither thou goest.* And therefore as the Nobleman said to Christ, *Joh 4. 49. Sir come down e're my child dye.* So should we say to God, Lord give us Christ, e're we dye. The time of Life being the only time for getting an interest in Christ, we had not need defer this work, no not so much as one day. *Jam. 4. 14. Ye know*

know not what shall be on the morrow, for what is your Life, it is even a vapour that appeareth for a little time, and then vanisheth away. The stoutest and strongest men are but grass. *Isa.* 40. 5. *All flesh is grass.* And what is the condition of the grass? it is fresh in the morning, cut down and withered before night. *Psal.* 90. 6. *In the morning it flourisheth and groweth up, in the evening it is cut down and withered.* The grass is growing in the field one day, and burning in the oven the next day. *Mat.* 6. 30. *The grass to day is, and to morrow is cast into the oven.* Such is the condition of all flesh, like grass. A man may be in good health, in a flourishing condition in the morning, and be dead and withered in the evening. He may be full of mirth and jollity one day, and be burning in Hell the next. Therefore defer not the seeking after Christ, and your Souls Salvation, one day.

3. Such as seek Christ early have a promise that they shall find him. *Prov.* 8. 17. *I love them that love me, and those that seek me early shall find me.* A promise that we shall find Christ is great encouragement, yea good assurance that our labour shall not be in vain; who would not seek a bag of Gold, if he were sure he should find it? We have a sure word of promise, that if we seek Christ early we shall find him; And to find Christ is better than to find an house full of Gold, better than to find all the Silver and Gold in the world.

4. Seek-



4. Seeking after Christ and Salvation by Christ, is work that the great God, who is King of Kings, hath given us to do. And as *David* said in another case. *1 Sam. 21. 8. The Kings business required hast.* So may I say here ; This business being the Kings business, it requireth hast. When the Angels told the Shepherds, that Christ was born in *Bethlehem*, and that they should find him wrapped in swadling-cloths, and lying in a Manger, they made hast to get a sight of him. *Luk. 2. 16. They came with hast— and found the babe lying in a Manger.* To be made pertakers of Christ and all his saving benefits, is of greater concernment, than to have a sight of Christ lying in the Manger, and if the Shepherds upon the invitation of an Angel, made hast to see Christ when he was a little Babe, lying in a Manger, then how much more doth it concern us to make hast to be pertakers of Christ, and all his saving benefits, . at the call and command of the great God.

II. We must seek an interest in Christ diligently and earnestly, not remissly, as if we did not much care whether we got Christ or no. We must say to God, as *Rachel* did to *Jacob. Gen. 30. 1. Give me children or else I dye.* We must beg for Christ as for Life. Lord give me Christ or I dye : give me Christ or I am undone for ever. The Apostle exhorts us to covet earnestly the best gifts. *1 Cor.*

12. 31. *Covet earnestly the best gifts.* Christ is the best of all the gifts that ever God gave to any of the Children of men, and therefore we should covet earnestly the giving of Jesus Christ to our Souls. They that labour in a hot and scorching day, do earnestly desire to get into the shadow. *Job. 7. 2. The Servant earnestly desireth the shadow.* There is a hot and scorching day approaching. *Mal. 4. 1. Behold the day cometh that shall burn as an oven.* Earnestly desire to get under Christs shadow before this scorching day, and hot day comes. To be under Christs shadow is more delightfull and refreshing in the hottest day of Gods vengeance, under the most scorching persecutions, than it is to a labouring man to set under the shadow in the hottest day, and in the hottest climate of the world. *Cant. 2. 3. I sate down under his shadow with great delight.* VVicked men are very earnest and diligent in following after their sins. *Mich. 7. 3. They do evil with both hands earnestly.* And shall not we be more earnest to get Christ, and the Salvation of our Souls, than wicked men are to commit sin, and bring damnation upon themselves? This is a sure way to find Christ, to seek him diligently. *Jer. 29. 13. And ye shall seek me and find me, when ye shall search for me with all your hearts.* *Heb. 11. 6. He is a rewarder of them that diligently seek him.* And what is the reward that God giveth to them that seek him diligently? He gives them himself  
for

for their reward. *Gen. 15. 1. I will give thee exceeding great reward.*

III. VVe must seek after Christ and Salvation by Christ above all things in this world. *Mat. 6. 33. Seek ye first the Kingdom of God, and his Righteousness*—First, that is, mainly, chiefly, make it your main care, your chiefest business to get to Heaven. The Apostle *Pauls* desire and endeavour above all things was, that he might win Christ, he was willing to do or suffer any thing, so that he might win Christ, and be found in him at the great day of judgment. *Phil. 3. 8, 9. For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own Righteousness, which is of the Law.* Jesus Christ is far better than all things that are in this VVorld; what *Solomon* saith of wisdom. *Prov. 8. 11. Wisdom is better than Rubies, and all the things that may be desired are not to be compared with her* The same is true of Christ, the wisdom of God. Christ is better than Rubies, and all things, that we can desire, are not to be compared with him, and therefore to seek to get Christ above all things in the world. VVith what eagerness do some men seek after the world, they rise early, they set up late, there is no end of all their labour, and they never think that they have enough of the world. *Eccl. 4. 8. He hath neither child nor brother,*  
yet

yet there is no end of all his labour, neither is eye satisfied with riches. And some men that are not willing to take much pains, are exceedingly desirous of the world. *Prov. 21. 25, 26, His hands refuse to labour, he coveteth greedily all the day long.* Oh that men would but take the like pains to get Christ, that they do to get the world, that they would covet Christ greedily all the day long, that there were no end of their labour, that they would never say they have enough of Christ, but labour to get more and more of him.

IV. We must seek Christ constantly, we must seek him till we have found him, and got possession of him. If we loose a piece of Silver, we look diligently for it, and we look till we find it. *Luk. 15. 8. What woman having ten pieces of Silver, if she loose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it.* If there be such endeavours to seek a little piece of Silver, that we will not give over looking and seeking till we have found it, how much more should we seek after Christ, till we have found him, seeing he is better than all the Silver and Gold in the world. *Psal. 105. 4. Seek the Lord and his strength, seek his face evermore.* We must not only seek the Lord for a time, or for a long time, but for evermore. *Hof. 10. 12. It is time to seek the Lord, till he come and rain Righteousness upon you.* Though it should be  
very

very long before the Lord comes, yet we must seek him till he come. Now if we would continue seeking after an interest in Christ, till we have obtained it, we must take heed of these two things.

1. Of resting satisfied in any condition, in any gifts, in any enjoyments, till God hath given us Jesus Christ. What *Abraham* said concerning his being childless. *Gen. 15. 2. Lord God what wilt thou give me, seeing I go childless.* So should we say concerning a Christless condition. *Lord God, what wilt thou give me, seeing I go Christless.* None of all Gods gifts should satisfy us, unless he hath given us Christ. Though he hath given us excellent gifts and parts, though he hath given us comfortable yoke-fellows, convenient habitations, plentiful estates, beneficial callings, yet none of these nor any other gifts, can make up the want of Christ, and therefore we should say, what wilt thou give me, seeing I go Christless. What is said of *Booz* in reference to *Ruth. Ruth. 3. 18. The man will not be in rest, untill he have finished the thing this day.* The like should we do in reference to seeking an interest in Christ, we should not be at rest in our minds, till we have finished this thing, namely the getting a saving interest in Christ.

2. We must take heed of giving over seeking after Christ through discouragement. To such as are ready to give over seeking after Christ; I shall give these two encouragements,

to continue seeking after Christ.

(1.) If you continue seeking after Christ and do seek him with our whole hearts, we shall assuredly enjoy him. *1 Chron. 28. 9. If thou seek him he will be found of thee.* Believe this promise of God, that if thou dost seek him, he will be found of thee— and go on in the strength of this promise, to seek in hope that thou shalt find the Lord. *Hos. 6. 3. Then shall we know, if we follow on to know the Lord—* By knowing here is meant such a knowledge as is, accompanied with the enjoyment of God, as the following words imply. *He will come unto us— Jer. 29. 13. And ye shall seek me and find me, when ye shall search for me with all your hearts.*

(2.) It will not be long before you find Christ, if you go on to seek him. Though you do not find him for the present, yet you shall find him in a little while, in his own due time. *Cant. 3, 1; 4. By night on my bed, I sought him whom my Soul loveth, and I found him not— It was but a little—and I found him whom my Soul loveth. Isa. 54. 7. For a small moment have I forsaken thee; but with great mercies will I gather thee.*

*§. Motives to get a saving interest in Christ.*

Most persons that live under the Gospel, make light of Christ, and neglect that great  
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Salvation which he hath purchased with his blood, and prefer their worldly concernments before seeking after Christ. *Mat. 22. 5. They made light of it, and went their way, one to his farm, another to his Merchandize.* Our Lord Jesus Christ offers Salvation to lost sinners, he doth as it were stretch out his hands to them, and offer them his help to save their Souls, but scarce any man regards the offers of grace and mercy, that he makes to them. *Prov. 1. 24. I have stretched out my hand, and no man regarded.* This stretching forth the hand implyeth the offers of Salvation, that Christ maketh in the Gospel, to perishing Sinners. When *Peter* was in a boysterous Sea, and was afraid of being drowned, and began to sink, he cryed out to Christ, *Lord save me! And immediately Jesus stretched forth his hand and caught him. Mat. 14. 30, 31.* Christless sinners are in a more dangerous condition than *Peter* was, they are ready to sink down into Hell, sentence is passed upon them by the great God. *The wicked shall be turned into Hell Psal. 9. 17.* And Christ stretcheth forth his hand, and offers to save them, but most men are so stupified in their sins, and so busied in this present world, that they regard not the offers of Salvation made to them by Jesus Christ; And therefore there is need of motives to stir men up to seek after an interest in Christ, and to embrace that Salvation which is offered to them by Jesus Christ.



1. Motive, The excellency of Christ should stir us up to get an interest in him; For we covet things that are excellent, and there is nothing so excellent as Jesus Christ. All the excellent things in the world, are but loss and dross and dung, compared with Christ. *Phil. 3. 8. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.* Silver and Gold, Jewels and Precious Stones, and whatever a man can desire, are not worthy to be compared with Christ. *Prov. 8. 11. For Wisdom is better than Rubies, and all things that may be desired, are not to be compared to it.* And as Christ is more excellent than all things, so than all persons in the world. The wisest, the holiest, the best, the greatest men that ever lived are not worthy to be compared with Christ. *Cant. 5. 10. My Beloved is white and ruddy, the chiefest among Ten Thousand.* White and Red well mixed make a beautiful countenance, white may signifie the holiness of his Life, ruddy his bloody passion; His holy life and his bloody death, render him amiable to his people. If Ten Thousand of the most excellent persons that ever lived, were set by Christ, he would be the chiefest of them all. Among all the Angels of Heaven, and all the Kings of the Earth, there are none to be compared to our Lord Jesus Christ. *Psal. 89. 6.*

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*Who in Heaven can be compared unto the Lord, who among the Sons of the Mighty, can be likened unto the Lord.* There are all the excellencies of the Godhead in our Lord Jesus Christ. *Col. 2. 9. For in him dwelleth all the fulness of the Godhead bodily.* And the excellencies that are in the Godhead are unspeakable and unconceivable. Seeing then there is a greater excellency in Christ than in all the whole world, we should labour more to get Christ, than we did to get any thing in this world.

2. Get Christ for yours, and you shall get unsearchable Riches; For there are unsearchable Riches in Christ. *Eph. 3. 8. — That I should preach among you, the unsearchable Riches of Christ.* The Apostle had studied, preached, and enjoyed Christ many years, and yet could not express or understand all the Riches that were treasured up in Christ, but calls his Riches unsearchable Riches. By these Riches of Christ, which he calls unsearchable, understand those benefits we have by Christ. As *Vatablus* and others, *immensa Christi beneficia*, the incomprehensible benefits of Christ. And though we can't search out all the Riches that are in Christ, and that we have by Christ, though we cannot fully comprehend in this life, all the benefits we have by Christ, I will briefly instance in some of these unspeakable benefits, which we shall get, if we get an interest in Christ.

1. Get Christ, and you shall get into the love and favour of God. *Prov. 8. 35. Whoso findeth me, findeth Life, and shall obtain favour of the Lord.* And the favour of God is an unspeakable blessing, better than all things in this world; For a man prefers his Life above all that he hath in the world. *Job 2. 4. All that a man hath, he will give for his Life.* But the favour of God is better than a mans Life. *Psal. 63. 3. Thy loving kindness is better than Life.*

2. Get Christ, and you shall get the pardon of all your sins; *Eph. 1. 7. In whom we have Redemption through his Blood, the forgiveness of sins, according to the Riches of his grace.* Though we be guilty of Hundreds, of Thousands, of Millions of sins, if we get Christ for ours, his Blood will cleanse us from them all. *1 Job. 1. 7. The Blood of Jesus Christ his Son cleanseth us from all sin.*

3. Get Christ, and you shall get an interest in all the promises. *2 Cor. 1. 20. For all the promises of God in him are Yea, and in him, Amen.* And it is by and through Christ that we are partakers of the promises. *Eph. 3. 6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ.* When Christ is ours and we are his, all the promises are ours. *Gal. 3. 29. If Ye be Christs, then are ye Abrahams Seed, and Heirs according to the promise.* And this is a great, a wonderfull, an unspeakable benefit

to be heir of all the promises : For there are exceeding many, exceeding great, and exceeding precious promises in the holy Scriptures. *2 Pet. 1. 4.* And to be an heir of all these promises, is such a mercy as exceeds all expression.

4. Get Christ for yours, and you shall get all Spiritual Blessings, for they that are Christs are blessed with all Spiritual Blessings in Christ. *Eph. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual Blessings in Heavenly places in Christ.* And Spiritual Blessings are far better than all manner of Worldly Blessings.

5. Get Christ for yours, and you shall have the glory of Heaven, and the joys of Heaven, and all the felicity of Heaven for yours for ever. *1 Joh. 5. 12. He that hath the Son hath Life.* And if you get Heaven for yours, you shall get greater felicity, better things than ever any man saw with his eyes, or heard off with his ears, or can be conceived off by the heart of man. *1 Cor. 2. 9. Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.*

6. Get Christ for yours, and then all good things shall be yours. *1 Cor. 3. 21, 22, 23. All things are yours — All are yours, and ye are Christs.* The Apostle doubles the expression, all things are yours, all are yours, that we may take the greater notice of the unsearch-

able Riches that we have in and by Christ, and that we may be the better satisfied of the truth and reality of this rich inheritance, that we have by our being Christs, namely our having all good things.

3. The suitableness of Christ to the condition, wants and desires of our Souls should stir us up to seek after him, Jesus Christ is every way suitable to thy Souls condition, all that thy Soul wanteth, all that thy Soul doth or can desire is to be had in Christ. Art thou blind and ignorant, dost thou want saving knowledge? Jesus Christ is the light of the World: *Joh. 8. 12. I am the light of the World; He that followeth me, shall not walk in darkness, but shall have the light of Life.* He can open blind eyes. *Isa. 42. 6, 7. I will give thee for a Covenant of the people, for a light of the Gentiles, to open the blind eyes.* Christ can help not only dim eyes that see but little, but blind eyes that can see nothing at all. Art thou under the sense of guilt, do thy sins lye heavy upon thy Conscience? because of the multitude of them, or their heinous nature, as being committed against much light, great mercies, and other aggravating circumstances? Christs blood is available for taking away all thy sins, though thou beest one of the greatest sinners in the whole world. *Joh. 1. 29. Behold the Lamb of God that taketh away the sin of the world.* The blood of Christ wash-  
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ed away *Noahs Drunkenness, Lots Incest, Davids Murder and Adultery, Peters denyal of Christ, and his Perjury, Pauls Blasphemies and Persecutions.* Dost thou feel the plague of thy heart, and groan under the corruption of thy nature, and find a great want of the Sanctifying grace of God? Christ is made of God unto us Sanctification. 1 Cor.

1. 30. *Of him are ye in Christ Jesus, who of God is made unto us—Sanctification.* He suffered a bloody death to purchase Sanctifying grace for us. Heb. 13. 12. *Jesus that he might sanctifie the people with his own blood, suffered without the gate.* Art thou held in the cords of thy sins? canst thou not repent off, and forsake thy sins? Jesus Christ was sent to preach deliverance to the captives Luk. 4.

18. And exalted to give Repentance. Act.

5. 31. *Him hath God exalted to be a Prince and a Saviour, to give Repentance and Remission of sins unto Israel.* And was sent to bless us, in turning us from our iniquities. Act.

3. 26. *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning you away, every one from his iniquities.* Is thy heart dead, dost thou want Spiritual Life? There is Life to be had in Christ, for such as have dead hearts, yea for such as are dead in sins and trespasses. Joh. 11. 25. *Jesus said unto her, I am the Resurrection and the Life, he that believeth in me, though he were dead, yet he shall live.* Art thou in a lost undone con-

dition? Jesus Christ is the Saviour of lost sinners. *Luk. 19. 10. The Son of Man is come to seek and save that which was lost.* Art thou in a mourning condition, full of grief and sorrow, either because of thy afflictions, or because of thy sins? Jesus Christ was sent to comfort all that mourn in *Zion, Isa. 61. 3.* Not to instance in more particulars, whatever it is that thou wantest, there is a rich supply of all thy needs, be thy needs never so many or great, to be had in and by Jesus Christ. *Phil. 4. 19. My God shall supply all your need, according to his Riches, in glory by Christ Jesus.* Whatsoever it is which thy Soul doth or can desire to have, there is a full supply of all thy desires to be had in Christ and from Christ. *Psal. 145. 19. He will fulfill the desire of them that fear him.* There is so much vanity and vexation in worldly things, that it is an hard matter to find any good. *Psal. 4. 6. Many say, who will shew us any good?* But in Christ we shall find all good, all that good which we want, all that good which we desire to have. And shall not this stir us up to seek after an interest in Christ?

4. It is not only a matter of expediency or conveniency that we get an interest in Christ, but it is of absolute necessity, so that we are undone for ever, if we do not get an interest in Christ. We can't live comfortably without Christ, we can't dye in peace without Christ,



Christ, we can't appear at the great day of judgment without Christ, we can't be admitted into Heaven without Christ. 1 *Joh. 5. 12.* *He that hath not the Son of God hath not Life.* We can't have the pardon of one sin, without the blood of Christ. *Heb. 9. 22.* *Without shedding of blood is no remission.* And no other blood will procure remission of sins, but the blood of Christ. The absolute necessity of getting an interest in Christ, will appear from the wofull and miserable condition of all those that are without Christ, which shall be set forth in the next head.

5. To stir us up to seek after a saving interest in Christ; Let us consider the wofull and miserable condition of all such as are without Christ. To this purpose, weigh these following Scriptures. *Eph. 2. 12.* *That at the time ye were without Christ, being Aliens from the Common-wealth of Israel, and Strangers from the covenants of promise, having no hope, and without God in the world.* Here is a fourfold description of the misery of such as are without Christ.

1. They are *Aliens from the Common-wealth of Israel*; That is, they are none of the people of God, they have no right too, no part or portion in any of the priviledges belonging to the people of God.

2. They are *strangers to the covenants of promise*, or to the promises of the covenant.

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There are many promises in the covenant, as I will be your God, I will be mercifull to their Unrighteousness, and remember their sins and iniquities no more, &c. But they that are without Christ are strangers to the covenant, and all the promises of the covenant, they have no right too, no part in the precious promises.

3. They are *without hope*. They have much presumption, but they are without hope, they have no hope of the pardon of their sins, they have no hope of the Salvation of their Souls, they have no hope of the mercy of God in this life or the life to come.

4. They are *without God*. That is, without the favour of God, without the blessing of God, without communion with God, and a man without God is a man without all good. Here is much comprehended in few words, concerning the misery of a man that is without Christ. He is without God, without Hope, without a Promise, without any part in the priviledges belonging to the people of God. They that are without Christ, shall be shut out of the Kingdom of Heaven for ever. 1 Joh.

5. 12. *He that hath not the Son of God hath not Life*. They that are without Christ, shall be cast into the Lake that burneth with Fire and Brimstone. Rev. 21. 8. *The unbelieving shall have their part in the Lake, which burneth with Fire and Brimstone*.

6. To

6. To get an interest in Christ is the greatest and chiefest business we have to do in this World ; This was hinted before, *Prov. 4. 7. Wisdom is the principal thing; therefore get Wisdom, and with all thy gettings get Understanding.* This is most true of Jesus Christ, who is the wisdom of God. Christ is the principal thing, and therefore with all our gettings, we should endeavour to get Jesus Christ. It is of greater concernment to get Christ than to get Riches ; It is of greater concernment to get Christ than to get peace and comfort ; It is of greater concernment to get Christ than to get power against some particular corruption, greater than to get some particular grace, or than to get freedom from some vexatious temptation. I shall speak distinctly to these heads.

1. It is off far greater concernment to get Christ, than to get Riches, and that on several accounts.

(1.) A man may have great Riches, and yet be a miserable man. *Jam. 5. 1. Go to now ye rich men, weep and howl for the miseries that shall come upon you.* But whosoever getteth Christ, getteth true blessedness, and is a blessed and happy man. *Psal. 84. 12. O Lord of Hosts, blessed is that man that trusteth in thee.*

(2.) Riches will be no advantage to a man in an evil day ; They will not save a man from the Sword or Pestilence, or other judgments. *Prov. 11. 4. Riches profit not in a day of wrath.*

But

But Jesus Christ is every way profitable in a day of wrath : For he will reconcile us to God. 2 Cor. 5. 19. *God was in Christ, reconciling the world to himself—* And he will be an hiding place from the wind, and a covert from the storm. *Isa. 32. 2.*

(3 ) A man may be a rich man, and yet go to Hell when he dyeth. *Luk. 16. 22, 23. The rich man dyed and was buried in hell, he lift up his eyes being in torments—* But there is no condemnation to them which are in Christ Jesus. *Rom. 8. 1.*

(4.) Though a man get much Riches, he must leave them all behind him when he dyeth. *1 Tim. 6. 7. For we brought nothing into this world, and it is certain we can carry nothing out.* But such as get Christ shall enjoy Christ to Eternity.

2. It is of far greater concernment to get Christ, than to get peace and comfort. Some persons that are under trouble of mind, and distress of Conscience, make it their only care and great business to get comfort, they would do any thing to be at rest and peace. But though persons under a troubled Spirit, may Lawfully seek for comfort, yet it must not be their only or their chiefest care to seek for comfort, but their main endeavour should be to get Christ. We should seek for Christ more than comfort. For

(1.) There is no way to get true peace and comfort, but in and by Christ. *Joh. 16. 33.*

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*That in me ye might have peace. Mat. 11. 28. Come to me all ye that labour and are heavy laden, and I will give you rest. We may seek and labour to find rest for our Souls, but we shall find none, unless we go to Christ for it.*

2. Christ is more necessary than comfort, for if we could get comfort without Christ, those comforts would end in sorrow, and we should be miserable for ever. *Isa. 50. 11. Behold all ye that kindle a fire, that compass your selves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled, this shall ye have at mine hand, ye shall lye down in sorrow. But if we get Christ, though we should walk in darkness and in trouble all our days, we shall be happy for ever and ever. Psal. 144. 15. Yea happy is that people whose God is the Lord.*

3. It is of greater concernment than to get victory over some particular corruption. Some persons that are under the prevalency of a particular sin, all their thoughts are how they may get that sin subdued. And it is the duty of such as find the prevailing power of any sin, to labour to have those sins subdued, but yet it concerns us more to get Christ, than to get the victory over some particular corruption. For

(1.) Suppose thou couldst get rid of that sin that troubles thee, yet if thou dost not get Christ, thou wilt perish for ever. For who shall satisfie for thy sins past? who shall satisfie

fiel for thy corrupt nature? None but Christ can make expiation for the sins of our hearts and lives.

(2.) There is no getting any sin subdued but by Jesus Christ. *Joh. 8. 34. 36. Whosoever committeth sin is the servant of sin, -If the Son therefore shall make you free, ye shall be free indeed.* We may think our selves free from the service of sin, but we shall not be free indeed, unless Christ the Son of God make us free.

(3.) If we get Christ, we shall be saved from the guilt and power of all our sins. *Mat. 1. 21. Thou shalt call his name Jesus, for he shall save his people from their sins.*

4. We should labour more to get Christ, than to get some particular graces, as a broken heart, or the like. It is a blessed thing to hunger and thirst after Righteousness, yet we should hunger more after Christ. For

(1.) If we get Christ we shall have all the graces of his Spirit. *Joh. 1. 16. Out of his fullness have all we received, and grace for grace.*

(2.) We can't attain to any Grace but in Christ and from Christ. *Isa 54. 17. Their Righteousness is of me saith the Lord.*

5. We should labour more to get Christ than to be freed from Satans Temptations. Some persons that are under vexatious temptations, all their care is to be freed from their temptations, but though we may be earnest with

with God to remove our temptations, yet we should be more earnest to get Christ, than to get freedom from temptations. For

(1.) To be tempted and to be in Christ, is better than to be free from temptation, and to be under the power of the strong man, keeping all in peace.

(2.) A temptation may be removed, and yet a man may be under the power of Satan. The irksome temptation may be changed into a more pleasing temptation, which is more dangerous, though less troublesome. Satan may keep a man Prisoner by filken cords, as well as iron chains.

(3.) Get Christ, and then Satan shall never prevail over you, to destroy you by his temptations. *The seed of the woman shall break the serpents head.*

6. We should be more sollicitous to get Christ, then to get some particular promise. For we can have no right to any of the promises if we live without Christ. *Eph. 2. 12.* And we shall gain an interest in all the promises, if we get an interest in Christ, in whom all the promises are yea and Amen.

7. We should be more carefull to get Christ, then to get parts and gifts, as memory, utterance, &c. For

(1.) A man may have excellent gifts, and yet be a cast away, as the gift of prophesying and working miracles. *Mat. 7. 23, 24.* He may have excellent gifts, and yet if he have



192      *The best interest,*  
no grace, he is no better in Gods account,  
than sounding brass or a tinkling cymbal.  
1 Cor. 13. 12. Though a man could speak and  
pray, and preach like an Angel, yet all is no-  
thing if he be void of the grace of God.

(2.) Though a man have never such weak  
gifts and parts, yet if he be found in Christ he  
is highly accepted of God through Christ,  
even as well as those that have greater abili-  
ties. *Gal. 3. 28. Col. 3. 11. Barbarians and*  
*Scythians* were far short of the *Greeks and Jews*  
for their accomplishments, yet all are alike  
acceptable to God in Jesus Christ.

Now seeing it is a work of the highest con-  
cernment to get an interest in Christ, of more  
and greater concernment than to get Riches,  
or to get peace or comfort, &c. we should  
mind this above all other things. Having pro-  
pos'd these motives, I shall in the next place  
lay down some helps for the getting a saving  
interest in Christ.

Sect. 2. *Helps to get a saving interest  
in Christ.*

Here some may say, we see it is a business  
of the greatest concernment that we have to  
do in this world, to get an interest in Christ  
it is of everlasting concernment, but what  
shall we do to get a saving interest in Christ.

1. Be sensible of, and lay to heart your sin-  
full

full, miserable, lost and undone state, whilst you remain without Christ. For a due sence of our sin and misery will make us hasten to Christ, and cause us with all thankfulness to accept of the Salvation that he hath purchased for us. *Mat. 8. 25. His Disciples came to him, and awoke him, saying, Master save us, we perish.* If we saw our selves in a perishing condition, we should be as forward and as earnest to go to Christ to save us, as his Disciples were, when they were in danger to be drowned. To be in danger of damnation is a greater awakening to a man, then to be in danger of drowning. For Hell is a worse place than the Sea; A man that is drowned in the Sea is quickly dead, their pain is soon over, but such as go to Hell are in everlasting burnings. And if the Disciples hastned to Christ to save them, when they were in danger to be drowned, how will poor distressed sinners hasten to Christ to save them, when they see themselves in danger of being damned. *Luk. 15. 17, 18, 19. I perish with hunger, I will arise and go to my father, and will say unto him, Father I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son, make me as one of thy hired servants.* When the prodigal Son saw his sins, and saw himself in a perishing condition, then he hastned to his Father, confesserth and bewail-eth his sin, judgeth himself unworthy to be owned by his Father, and was willing to ac-

cept of mercy on any terms, ~~some~~ might be admitted into his Fathers family, he was content to submit to any thing, though it were to be the meanest servant in his fathers house, and to do the hardest work his father had for him to do. And as the sense of a perishing condition, so also a due sight of our sins, will make us willing to accept of mercy on any terms, willing to submit to any thing, so we may be delivered from eternal death. *Job. 7. 20. I have sinned, what shall I do unto thee, O thou preserver of men?* When *Job* was under the sense of sin, he was willing to submit to any thing that God should require of him, to get his sins pardoned. As it was with the *Israelites*, when they were under the sense of their sin, and felt their misery by the oppression of their enemies, they were willing God should do what he would with them, so that he would deliver them from the *Philistines*. *Judg. 10. 15. The children of Israel said unto the Lord, we have sinned, do thou unto us whatsoever seemeth good unto thee, deliver us only we pray thee this day.* So it will be with us, when we have a through sight of our sins, we shall be glad of mercy on any terms, we shall be willing that God shall do to us whatsoever seemeth good in his sight, so he will deliver us from wrath to come, and will not cast us into Hell for our sins. Now there are but few men, even of such as live under the means of grace, and hear the word of God often

often preached to them, that have a through sight and sense of their sin and misery. A man may be a Church Member, yea a Church Officer, a Teacher of others, and yet not be under an heart affecting sight and sense of his sinfull and miserable condition out of Christ. *Rev. 3. 17. Thou sayest I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked.* This is spoken to the Church of the *Laodiceans*, and more particularly to the Angel of that Church, that is, to such as were teachers of that Church, and amongst these were some that had not their knowledge, that they were poor, miserable, wretched and naked, but thought themselves in a good estate, to be rich, increased in goods, and to want nothing. We see the deceit of a mans heart, how he may be blinded, how he may delude and flatter himself, in thinking he needeth nothing. when he wanteth all things. If any say

*How may we get a sight and sense of our sinfull and miserable estate out of Christ?*

*A. 1.* Hear, and apply to your selves what the Scripture saith concerning the sinfulness of a mans heart and life, as long as he remaineth in a Christless condition. *Jer. 17. 9. The heart is deceitfull above all things, and desperately*

rately wicked, who can know it. The heart is not only wicked, but desperately wicked, so desperately wicked that it is above our understandings, to know or conceive all that wickedness that is in our hearts. The heart is as full of evil as it can hold, yea of the worst sorts of sins, that if God should let a man alone, he would carry himself like a mad man, regarding neither the Laws of God nor men. *Eccl. 9, 3. The heart of the Sons of men is full of evil, yea madness is in their hearts while they live, and after that they go to the dead.* What worse sin then enmity against God, and his holy Laws and Commandments? yet this enmity against God is in the hearts of all men, till God circumciseth our hearts to love and obey him. *Rom. 8. 7. The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.* The heart is so vile and sinfull that it is continually sinning against God, either by evil desires, or evil thoughts and imaginations. *Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil, and that continually.* It is enough to amaze a man, when he heareth what God (who knoweth the sinfulness of our hearts, better than we our selves) saith of the sinfulness of our hearts; we may wonder that he lets us live upon the earth, and doth not send us down to the Devils in Hell. Oh what need have we of Christ  
to

to mediate for us, and take away our sins.

Besides the sinfulness of our hearts, let us hear what the Scripture saith of the sinfulness of our lives and conversations. While a man remains in a Christless condition, every thing that a man doth is defiled with sin. *Hag. 2. 13, 14. If one that is unclean by a dead body, touch any of these, shall it be unclean? and the Priest answered and said, it shall be unclean. Then answered Haggai and said, so is this people, and so is this nation before me saith the Lord, and so is every work of their hands, and that which they offer there is unclean.* An unclean sinner defileth every thing he hath to do with, every work of his hands is unclean, and that which he offers to God is unclean. *Gal. 3. 22. The Scripture hath concluded all under sin.* The Greek word is *τὰ πάντα* not only all men, but all things of all men, all their thoughts, words and actions, all are concluded under sin, that is, God in the holy Scriptures declareth, all men and all things of all men, before they come to Christ to be sinful. *Tit. 1. 15. Unto them that are defiled and unbelieving is nothing pure, but even their Mind and Conscience is defiled.* If one sin cast Adam out of Paradise, if one sin cast the Angels out of Heaven, and of Angels made them Devils, what a woful condition are they in, that have done nothing else since they were born, and can do nothing else but sin against God. When we consider our sinful and polluted estate, we may set  
O 3 down,

down, and bemoan our selves, and say as *Job*, *Behold I am vile. Job 40. 4.* And to loath and abhor our selves in our own sight, and in the sight of the Lord.

2. Hear and apply to thy self what the Scripture saith concerning the misery of all those that are in a Christless condition. As

1. They are under the wrath and curse of God. *Eph. 2. 3. And were by nature the children of wrath, even as others.* All men by nature, one as well as another, are the children of wrath. And as long as they abide in a natural, unbelieving Christless condition, they abide under the wrath of God. *Job. 3. 36. He that believeth not the Son shall not see Life, but the wrath of God abideth on him.* Now this is a most dreadful condition to be under the wrath of God. The wrath of an earthly King is as a messenger of death. *Prov. 16. 14.* And a messenger of death will set a man weeping sorely. *Isa. 38. 1, 2. Hezekiah wept sore, when Isaiah came with a message of death to him.* It is like the roaring of a Lion, *Prov. 19. 12.* And when the Lion roars, all the beasts of the Forrests tremble. *Amos 3. 8. The Lion hath roared, who will not fear.* If the wrath of an earthly King be so dreadfull, how dreadfull is the wrath of the great God, who is King of Kings. Gods anger is unconceivable, we cannot understand the power and dreadfull effects of his wrath. *Psal.*



90. 11. And it is intolerable. *Nah. 1. 6. Who can stand before his indignation.*

2. They are under a sentence of eternal condemnation. *Rom. 5. 18. By the offence of one man, judgment came upon all men to condemnation.* And this sentence of condemnation abideth upon a man as long as he abideth in unbelief. *Joh. 3. 18. He that believeth not is condemned already.* Now eternal condemnation is far more dreadfull than any troubles that any man ever met with in this world. *Joh.*

10. 1, 2. When *Joh* was in great bitterness of Spirit, and was weary of his Life, he dreaded condemnation more than all his sorrows. I am weary of my Life— *I will speak in the bitterness of my Soul, I will say unto God, do not condemn me.* The thoughts and apprehensions of eternal misery, make the hardest hearted sinners in the world to fear and tremble. Of all sinners, such as live under, and resist the means of grace, are the hardest hearted sinners, and such as make a profession of Religion, and are but Hypocrites have very hard hearts and seared Consciences, yet the sinners in *Zion*, and the hypocrites tremble at the thoughts of everlasting burnings. *Isa. 33.*

14. *The sinners in Zion are afraid, fearfulness hath surprized the hypocrites, who among us shall dwell with devouring fire, who amongst us shall dwell with everlasting burnings.*

2. Understand and believe that there is Sal-

vation from your sin and misery, to be had in Jesus Christ, and by no other way or means whatever, but by Christ. There is Salvation to be had in Christ for sinfull, lost, undone creatures, yea even for the chiefest and most miserable sinners in the whole world. *1 Tim.*

*1. 15. This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.*

*Luk. 19. 10. The son of man is come to seek, and save that which was lost. Hos. 13. 9. O Israel thou hast destroyed thy self, but in me is thy help.* There is help in Christ, not only for such as have hurt themselves, for such as have wounded, sorely wounded themselves, but for such as have destroyed them, yea though they be *Israelites*, which is an aggravation of their sin and misery, for its worse for an *Israelite*, then for a *Moabite* or an *Egyptian* to destroy himself. Here is the extremity of misery, destruction, and the height of sin, which is for a man to be the Author of his own destruction, yet there is help in Christ for such as are undone, destroyed, and have been the Authors of their own destruction.

*O Israel thou hast destroyed thy self, but in me is thy help.* And as our Lord Jesus came into the world purposely to save lost and undone sinners, so he is able to save perfectly, those that come to him, and unto God by him, from all their sins, and all their misery. *Heb. 7. 25. Wherefore he is able to save them to the uttermost,*

*most, that come unto God by him, seeing he ever liveth to make intercession for them.*

And as there is Salvation to be had in Christ for lost and perishing sinners, so this Salvation is to be had no where else, and by no other way or means whatsoever, but by Christ.

*Act. 4. 12. Neither is their Salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved. Isa. 43. 11. I even I am the Lord, and besides me there is no Saviour.*

We are not able to save our selves, neither can all the men on earth, or all the Angels of heaven save us. We cannot save our selves by any ways or devices of our own, or by any works or duties that we can perform; if we could any way save our selves, it must be either by fleeing from God, and hiding our selves where God should not find us out, but that is impossible, for God filleth Heaven and Earth, and is present in all places, so that a man cannot flee from God, or hide himself where God should not find him. *Jer. 23. 24. Can any hide himself in secret places that I shall not see him saith the Lord? Do not I fill heaven and earth saith the Lord. Psal. 139. 7, 8, 9, 10. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there. &c.* Or else it must be by doing some works, whereby we may procure the pardon of our sins, and the Salvation of our Souls. Neither of these can be purcha-

purchased with money. If a man would give all that he hath in the world to purchase the love of God, and the pardon of his sins, and the Salvation of his Soul, it would be despised and contemned. *Cant. 8. 7. If a man would give all the substance of his house for love, it would utterly be contemned. Job. 36. 18, 19. Because there is wrath, beware lest he take thee away with his stroke, then a great ransom cannot deliver thee. Will he esteem thy riches? no, not gold, nor all the forces of thy strength. It is a most detestable thought, for a man to think that the gifts of God can be purchased with money. Act. 8. 20. Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. And as we cannot purchase our pardon and Salvation, so neither can we obtain it by any works of Righteousness, that we are able to do. Rom. 3. 20. By the deeds of the Law, there shall no flesh be justified in his sight. Tit. 3. 5. Not by works of Righteousness which we have done, but according to his mercy he saved us— And as we are not able to save our selves, so neither can any men on earth, or angels of Heaven save us. Psal 60. 11. Give us help from trouble, for vain is the help of man, And if man can't save us from troubles on earth, then much less from the torments of hell. Jer. 3. 23. Truly in vain is Salvation hoped for from the hills, or from the multitude of mountains, truly in the Lord our God is the Salvation of Israel. By the*

the hills and mountains we may understand either

(1.) Their Fortifications which were very strong, by reason of the hills and mountains. There were many hills and mountains round about *Jerusalem*, which made it very strong. *Psal. 125. 2. As the mountains are round about Jerusalem—* And therefore called the hill country. *Luk. 1. 39.* Or

(2.) By the hills and mountains may be understood the mighty Kings and Princes of other Nations, that had promised them aid and assistance. *Hof. 7. 11. Hos. 5. 13. Isa. 31. 1.* Or

(3.) The Idols which they worshipped on the hills and the mountains. *Jer. 2. 20. Jer. 3. 6.* 'Tis as much as to say, Salvation is to be had from no creatures, from none of the Gods of the Heathen, but only from the God and Father of our Lord Jesus Christ.

3. If you would get a saving interest in Christ, know and consider well, that God maketh a free and general offer of Jesus Christ, and all his saving benefits, unto every one that findeth a want of him, and is willing to receive him. I say Jesus Christ and Salvation by Christ, as all things requisite to Salvation, is offered freely to every one that findeth the want of him, and is willing to receive him. *Rev. 22. 17. And let him that is a thirst come, and whosoever will, let him take the water of life freely.*

*freely.* For opening of this Scripture, let us observe.

1. Here is an offer of Christ, and Salvation by Christ ; *Let him take the water of Life.* By the water of Life understand Jesus Christ, and those saving benefits we have by Christ ? Christ, and Salvation by Christ, is set out by the water of life ; For as Christ is the bread of life. *Joh. 6. 48. I am that bread of life.* So he is also the water of life, and as he is called the bread of life, because he giveth eternal life to those that are partakers of him. *Joh. 6. 51, I am the living bread which came down from Heaven, if any man eat of this bread, he shall live for ever.* So he is called the water of life, because he giveth eternal life to those that are partakers of him, And as Christ himself is signified by the water of life, so also are his saving benefits. Remission of sins is set out by clean water. *Ezek. 36. 25. I will sprinkle clean water upon you, and ye shall be clean.* The Spirit of Christ and his saving graces, are compared to water. *Joh. 7. 38, 39.* Eternal Life and Salvation is set out by Fountains of living waters. *Rev. 7. 17.*

2. The offer of Christ and Salvation by Christ is general, it is to every one, whosoever he be that finds his want of him, and is willing to receive him. *Let him that is athirst come, and whosoever will, let him take the water of life.*

3. This

3. This general offer of Christ, and Salvation by Christ, is made upon terms of free grace; *Whosoever will, let him take the water of life freely.* And Christ with his saving benefits being offered to every one that is willing to receive him, he is offered to you, as well as to any other person in the world. This free and general offer of Christ being a point of very great concernment, I shall farther open and prove, that there is a free and general offer of Christ, with all his saving benefits, to every one that finds a want of him, and is willing to receive him. And that will appear these ways.

1, By the command of God for preaching the Gospel to every creature, *Mar. 16. 15, 16. Go ye into all the world, and preach the Gospel to every creature. He that believeth and is Baptized, shall be saved.* That is, tell every creature that God sent his Son into the world to save sinners, and make an offer of Christ, and Salvation by Christ to every creature, and tell them that every one that believeth in him, and will be obedient to him, shall be saved by him. *He that believeth and is baptized, shall be saved.* Baptism layeth an Obligation upon us, to repent of our sins, *Act. 2. 38. Mar. 1. 4.* and to obey Christ, and walk in newness of life. *Rom. 6. 4* And as Christ commanded his Gospel to be preached to every creature, so his Apostles where ever they came, preached the Gospel to every creature, young and old,



old, rich and poor, male and female, they made an offer of Christ with his saving benefits to every creature. *Col. 1. 23. The hope of the Gospel which ye have heard, and which was preached to every creature, which is under heaven.*

2. There is a free and general offer of Christ, with all his saving benefits, in those gracious invitations that are given to all persons, in all places, and all ages of the world, to come unto Christ for Eternal Life, and all things requisite to their Salvation. *Isa. 45. 23. Look unto me, and be ye saved, all the ends of the earth. Be ye saved, that is, ye shall be saved, I will give Salvation if you look to me. And the persons that are invited to look unto Christ for Salvation, are all the ends of the earth, that is, all persons in all places of the world, from one end of the earth to the other. Mat. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Here is a general invitation of all that are in a distressed and burdened condition, and labouring after Life and Salvation to come to him, and he will give them rest. Isa. 55. 1. Ho! every one that thirsteth come ye to the waters, and he that hath no mony, come ye, buy and eat, yea come, buy wine and milk, without mony, and without price Here is a free offer of Christ and his benefits, to every one that thirsteth after him, though they have nothing of any worth in them, they may take Christ and*  
all

all his benefits freely, and look on him upon their closing with him, as much, and as surely their own, as they do look on those things to be their own, which they have bought with their mony.

3. It appeareth from the Types of Christ, under the Old Testament. I will name three, the *Manna*, the *Rock* that gave forth water, the *Brazen Serpent*. The *Manna* that fell in the Wilderness, was free for all the *Israelites* to gather it and eat it, that found a want of food, and had a desire to it. *Exod. 16. 16. This is that which the Lord hath commanded: Gather of it every man according to his eating.* We see here, it was free for every man to gather this *Manna*, that fell in the Wilderness. This *Manna* was a Type of Christ, *Job. 6. 33, 48.* and it is as free for every man that findeth his want of Christ, and desireth Salvation by Christ, to take Christ with all his saving benefits, as it was for any *Israelite* to gather the *Manna* that fell in the Wilderness. *Job. 6. 50. This is the bread which cometh down from heaven, that a man may eat thereof and not dye.* There is a liberty given to any man to take Christ, the bread of Life; *A man may eat thereof, and not dye.* The *Rock* that gave water to the *Israelites* in the Wilderness, was a Type of Christ, and it was free for any man that was athirst to drink of the water that issued out of that *Rock*. *1 Cor. 10. 4. And did all drink the same Spiritual drink? for they drank*

*drank of that Spiritual Rock that followed them, and that Rock was Christ.* So it is as free for any man that thirsteth after Christ and Salvation, to take Christ with his saving benefits freely, as it was for any Israelite to drink of the water of that Rock. *Joh. 7. 37. If any man thirst let him come to me and drink. Rev. 22. 17.. Whosoever will let him take the water of Life freely.* The brazen Serpent was a Type of Christ; And it was free for any man that was bitten by a fiery Serpent, to look to the brazen Serpent, and every man that looked up to the brazen Serpent lived. *Num. 21. 8, 9. And the Lord said unto Moses, make thee a fiery Serpent, and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it he shall live; And Moses made a Serpent of brass, and put it upon a pole, and it came to pass, that if a Serpent had bitten any man, when he beheld the Serpent of brass he lived.* So it is free for any man that seeth himself in a perishing condition, to look up to Christ (who was Typified by this Brazen Serpent) for Salvation, and whosoever doth look to Christ and believe in him, shall be saved by him. *Joh. 3. 14, 15. And as Moses lifted up the Brazen Serpent in the Wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have Eternal Life.*

4 There is a free and general offer of Christ, with all his saving benefits, in the general

neral promises, of bestowing Christ and all his saving benefits on all persons whatsoever, that do or shall believe in him. Remission of sins, and Eternal Life (under which are comprehended all the saving benefits of Christ, are promised to all, whosoever they be that do or shall believe on him. *Act. 10. 43. To him give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. Joh. 3. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but should have Everlasting Life.*

4. If you would obtain a saving interest in Christ, get the knowledge of the terms on which God is willing to bestow Christ, and his saving benefits upon you, and on which Christ is willing to bestow himself upon you. By these terms I mean, what it is which the Lord Jesus requireth of those whom he will own for his, and on whom he will bestow himself, and all his saving benefits. These terms are briefly comprehended under these two heads, Faith and Repentance. They that believe in Christ and repent of their sins, shall undoubtedly be made partakers of Christ, and his saving benefits; All that believe in Christ, shall assuredly be saved by him, *Joh. 6. 47. Verily, verily, I say unto you, he that believeth on me hath everlasting life. Joh. 3. 15. That whosoever believeth in him should not*  
P perish,

perish, but have everlasting life. And so shall all they that repent of their sins. *Ezek. 30.*

18. Repent, and turn your selves from all your Transgressions, and so iniquity shall not be your ruine. All persons in all nations that repent of their sins, shall, for Christs sake, have remission of their sins. *Luk. 24. 47.* And that repentance and remission of sin should be preached in his name, among all Nations, beginning at Jerusalem. I shall briefly shew you what Christ requireth of those that he will own for his, and to whom he will become a Saviour.

1. That we love and prefer him above Father and Mother, Wife or Children, the nearest and dearest Relations we have in the whole world, yea and above our own lives. *Luk. 14. 26,* If any man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren, and Sisters, yea and his own life also, he cannot be my Disciple. Hating Father and Mother &c. is not to be taken in the usual and proper acceptation of the word; For to hate any man in a proper sense is a great sin, it is Murder in the sight of God. *1 Joh. 3. 15.* Whosoever hateth his brother is a Murderer, and ye know that no Murderer hath Eternal Life abiding in him. And our Lord Jesus doth not make any sin to be the condition of becoming his Disciple; And therefore hating Father and Mother and other Relations, is to be understood improperly, for loving Father and Mother

ther, and other Relations, and a mans own life less than he loveth Christ; So it is explained *Gen. 29. 30, 31. He loved Rachel more than Leah* — *And when the Lord saw that Leah was hated.* We are not to entertain such thoughts of *Jacob*, as if he hated *Leah*, for it is not consistent with Gods grace for a man to hate his wife. But the meaning is, *Leah* was not loved so much as *Rachel*, as it is expressed in the former verse; The meaning of *Leah's* being hated, is this, that *Rachel* was loved more than *Leah*: So he that hateth not his Father and Mother, and Wife, and Children, &c. cannot be my Disciple; that is, he that loveth not me more than his Father and Mother, and all Relations, and his own life, cannot be my Disciple; and so it is explained, *Mat. 10. 37. He that loveth Father or Mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me.* And this is but equal, that we should love Christ above all Relations in the world, because he is better than all, he is more amiable, more excellent than Father or Mother, or any other Relations, and he hath done, and will do more for us than Father or Mother, or Wife, or Children can do for us, for he dyed for our sins, and will save our Souls, and that is more than all the men in the world ever did, or can do for us.

2. That we deny our selves, and depart from all our sins. *Mar. 8. 34. Whosoever will*

*came after me, let him deny himself*— There is no being a Disciple of Christ for any man without self-denial. Now this denying a mans self implyeth,

(1.) That he must deny his own sinful inclinations, and sinful affections. *2 Tim. 2. 19. Let every one that nameth the name of Christ, depart from iniquity.*

(2.) That he must deny himself of things in themselves lawful, when they come in competition with Christ. *Joh. 3 Epist. ver. 7. For his names sake they went forth, taking nothing of the Gentiles.* It was lawful for those that taught the *Gentiles* to receive maintenance from them, for the Lord hath ordained that they that preach the Gospel should live of the Gospel: But in some special cases, where it is more for the honour of Christ; these persons spoken of by the Apostle, would take nothing of the *Gentiles*.

(3.) We must deny our selves in Religious duties, and works of Righteousness, not by neglecting them, but these two ways.

1. By attributing nothing to our selves, but ascribing all to Christ. *1 Cor. 15. 10. By the grace of God I am what I am, I laboured more abundantly than they all, yet not I, but the grace of God that was with me.*

2. By putting no confidence in any thing that we have done or can do, but placing all our confidence in Christ. *Phil. 3. 3. We have no confidence in the flesh. 1 Joh. 5. 14.*

*This*



*This is the confidence we have in him.*

3. That we take up the Cross; *Mar. 8.*

34. *Whosoever will come after me, let him deny himself, and take up his Cross.* By taking up the Cross understand a willingness to undergo any sufferings for Christ, that we shall be called unto, as reproaches, persecutions, hatred of the world, loss of liberty, estate, yea and life it self. Unless we are willing at the call of God to undergo the greatest, as well as lesser sufferings for Christ, we cannot be his Disciples. *Luk. 14. 33. Whosoever he be of you that forsaketh not all that he hath, he cannot be my Disciple.* There must be a forsaking in affection, and resolution by every one, and an actual forsaking when they can't be enjoyed without sinning against Christ.

4. That we be ruled and governed by him, and yield obedience to him as our Lord, and then we shall assuredly be saved by him. *Heb.*

5. 9. *And being made perfect, he became the Author of Eternal Salvation to all that obey him.*

*Mat. 11. 29. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls.* By taking his yoke upon us is meant submitting to his Government; To be under the yoke signifieth, to be under the rule and government of others. *1 Tim. 6. 1. Let as many servants as are under the yoke count their own masters worthy of all honour.* Under the yoke, that is, under the dominion and rule of others— See

also *Gen.* 27. 40. where the yoke signifieth subjection. The Commandements and Ordinances of God are called a yoke. *Act.* 15. 10.

But here some may say, is it not derogatory to the free grace of God, to say that he offers us Christ and Salvation upon terms? Doth he not say whoever will, let him take of the water of life freely? why then do you speak of terms or conditions in Salvation by Christ.

*A.* 1. To speak of terms or conditions to be performed by those that are justified and saved by Christ, and yet to say we are justified and saved by the free grace of God, and are not at all inconsistent each with other: For the Scripture asserts that we are justified by the free grace of God. *Rom.* 3. 24. *Being justified freely by his grace, through the Redemption which is in Christ Jesus.* Yet the Scripture requireth Faith in Christ, and Repentance in order to our obtaining Remission of our sins. *Act.* 10. 43. and 3. 19. The Scripture asserts we are saved by grace. *Eph.* 2. 8. *By grace ye are saved*—And yet it tells us also if we would obtain Salvation we must believe in Christ. *Act.* 16. 31. And repent of our sins, and that unless we do repent we shall surely perish. *Luk.* 13. 3, 5.

2. There are no terms required by way of merit, for it is not possible that any man should merit eternal life: If we were able to do all that is required of us, we must confess our  
selves

selves unprofitable Servants. *Luk. 17. 10.* When ye have done all those things which were commanded you, say we are unprofitable servants, we have done that which was our duty to do. How much more must we confess our selves unprofitable servants, when we come exceeding short in doing our duty. The greatest Saints are so far from meriting Heaven, that they are not worthy of the least of all Gods mercies. Who was a greater or more eminent Saint then *Jacob*, of whom it is said, as a Prince hast thou power with God and with men, and hast prevailed; *Gen. 32. 28.* Yet he confesseth himself to be unworthy of the very least of all Gods mercies. *I am not worthy of the least of all the mercies, and all the truth that thou hast shewed unto thy Servant.*

3. It is no derogation to the free grace of God to say that God offers Christ, and Salvation by Christ, upon such terms as these, if we will accept him for our Lord and Saviour, if we will believe in him, if we will forsake our sins, take up our Cross and follow him. For

(1.) God requires nothing of us, in order to our being partakers of Christ, and his saving benefits, but what he himself will work in us, and bestow on us, if we seek to him. He requires of all that will be saved by Christ that they believe in him, but this Faith is not of our selves, but is given to us by God. *Eph. 2. 8. By grace ye are saved through Faith,*

*and that not of your selves, it is the gift of God.* He requireth Repentance of all those that will be saved by Christ. *Luk. 13. 3.* But this Repentance he himself will out of his free grace give unto us, if we seek to him for it. *Act. 5. 31.* and *11. 18.* He requireth of all that will be saved that they obey Christ. *Mat. 11. 29.* *Heb. 5. 9.* But of his free grace he hath promised, that if we will seek to him, he will put his Spirit within us, and cause us to walk in his ways. *Ezek. 36. 27, 37.* He requireth that we take up the Cross, but out of his free grace he gives us to be willing and able to suffer for Christ. *Phil. 1. 29.* He requireth of us that we endure to the end, and persevere in Faith and Obedience if we would be saved. *Mat. 24. 13.* But he promiseth out of his free grace to give us perseverance; by putting his fear into our hearts, that we shall not depart from him. *Jer. 32. 46.* He requireth nothing of us, but what he himself will work in us and for us, if we seek to him. *Isa. 26. 12.* *Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us.*

(2.) These things that God requireth of us, as terms on which he will give us Christ and his saving benefits, are not required as was hinted before, by way of merit, to make us worthy of Christ, but as ways and means by which the Lord conveys the saving benefits of Christ to our Souls; and makes us capable of being partakers of Christ. As a  
man

man that offers one an handfull of Gold, to one whose hands are full of Dust, on condition he will let go the Dirt that is in his hands, without he let it go he can't receive the Gold. Or as a man that offers a Beggar a new garment, on condition he will put off his old ragged garment and put on his new one.

(3.) Those things which I call terms of Salvation, as Faith, Repentance, Suffering for Christ, Perseverance, are all of them benefits and blessings purchased by Christ, as we may see if we consult these Scriptures. *2 Pet. 1. 1.* We obtain Faith through Righteousness of God our Saviour. Repentance is a gift we have by Christ. *Act. 5. 31.* And suffering grace is purchased by Christ. *Phil. 1. 29.* And perseverance. *Heb. 10. 14.* And are all given to the Elect for Christs sake, with the same free and rich grace as Christ was given for us. *Rom. 8. 32.*

(4.) The Salvation of a sinner is infinite Mercy, and infinite Grace, on whatever terms he is saved. For the torments of Hell, from which he is saved, are unspeakable and eternal torments, and the glory of Heaven, which they shall have that are saved, is unconceivable glory, and that God against whom we have sinned is an infinite God, and therefore it is infinite mercy and grace in him, to pardon and save a sinner, on whatever terms he be saved.

5. Accept

5. Accept of Christ for your Lord and Saviour, and you shall assuredly have a saving interest in him. By accepting Christ, I mean these two things.

1. The consent of our wills to have Christ, and Salvation by Christ, on the terms on which God offers him to us in the Gospel.

2. A reliance on Christ, and trusting in Christ for all his saving benefits. By our consenting to have Christ, as God offers him to us, and our trusting in him, he becomes ours, and we become his ; Christ is the gift of God. *Joh. 4. 10.* And what makes a gift ours, but an offer on his part that hath power to dispose of the gift, and acceptance on his part to whom the gift is offered, on the conditions on which it is tendered to him. All that receive or accept Christ on the terms on which God offers him, have upon their receiving Christ this priviledge conferred upon them, to be the children of God. *Joh. 1. 12.* *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.* As the Shechemites by consenting to the terms of Union and Commerce, should have become one people with the house of Jacob, and greatly enriched themselves, if the sons of Jacob had dealt truly with them. *Gen. 34. 22, 23.* *Onely herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattel, and their*

*their substance, and every beast of theirs be ours? Only let us consent to them, and they will dwell with us.* So upon our consenting to have Christ as God offers him to us, we shall have Union and Communion with Christ. We shall become one with Christ, and he will dwell with us, and his blood shall be ours, to wash away our sins, and every benefit that he hath purchased with his blood shall be ours, only let us consent to have him as God offers him to us in the Gospel. There may be a treaty about Marriage, a proposal of terms, a woiing a long time, but 'tis a mutual consenting and engaging each to other, that makes the Marriage Union; So it is in our Union with Christ, there may be frequent offers, an earnest woiing, but it is consenting that makes the match between us and Christ. When we consent to accept of him, he will bestow himself and all his benefits upon us. *Rev. 3. 20. Behold I stand at the door and knock, if any man hear my voice and open the door, I will come into him, and sup with him, and he with me.* Christ standing at the door and knocking, signifieth the offers of grace that he makes to us in the Gospel. He offereth himself to us to be our Saviour, to save us from eternal misery, and is very earnest with us to receive and embrace him, when we accept of him for our Lord and Saviour, and consent to the terms on which he offers Salvation to us, then we hear his voice, and open the door, and then he will bestow himself



himself, and all his benefits upon us, which is meant by his coming in and supping with us, and taking us to sup with him.

But here some may say, are not men willing to have Christ for their Lord and Saviour, and to be saved by him in his own way.

*Ans.* No, all men are not willing to have Christ, and Salvation by Christ, on the terms of the Gospel. There are very few that are willing to receive Christ on the terms of the Gospel ; Most men either neglect or reject him. *Isa.* 53. 3. *He is despised and rejected of men.* They are so few that regard the offers of grace in the Gospel, that they seem as none at all, compared to the multitude of those that neglect and reject thee. *Prov.* 1. 24. *I have called, and ye refused, I have stretched out my hand, and no man regarded.* Even among those that profess themselves the people of God, and are accounted Gods *Israel*, there are many that will not accept of Christ for their Lord and Saviour. *Psal.* 81. 11. *My people would not hearken to my voice ; Israel would none of me.* It had not been such matter of admiration, to have heard the Lord say, *Mobab* would none of me, or *Egypt* would none of me, but here this charge brought in against *Israel* : *Israel* would none of me, that may startle us, and make us look well to our selves, that we be not found guilty of rejecting Christ as well as *Israel*. Most men are so wedded to the world, and to their lusts and own evil ways, that

that though Christ offer them all the joys of Heaven, if they will accept him for their Lord and Saviour, yet they will not come to him, though thereby they might have eternal life. *Joh. 5. 40. And ye will not come to me that ye might have life.* And though most men would be willing to be saved by Christ when they dye, if they might have Salvation in their own way, namely, if they might live in their envy, enjoy their hearts lusts, and be saved from hell torments when they dye, yet they are not willing to accept of Christ, and Salvation by Christ, in his way, and upon his terms; They are unwilling to have him for their Lord to rule over them: They say in their hearts, *Luk. 19. 14. We will not have this man to reign over us.* They are unwilling to forsake their sins, and turn from their evil ways, though thereby through Christ they might escape Eternal Death, and obtain Eternal Life. *Ezek. 33. 11. I shall therefore add some motives to accept of Christ, upon the terms offered in the Gospel.*

1. Jesus Christ, and Salvation by Christ, is worthy of all acceptation upon any terms whatsoever. *1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* This Salvation is worthy of all acceptation, that is, to be accepted by all men, with all readiness of mind yea with all thankfulness, without objecting against the terms on which  
this

this Salvation is offered to us. How readily would a blind man accept of his sight, a condemned man accept of a pardon, a poor man accept of riches, a dying man accept of life? Christ is all these and more, and yet shall we be unwilling to accept of Christ? If we receive him, he will open our blind eyes, he will give unsearchable riches to those that are poor, a pardon to them that are condemned, life to them that are in a dying condition, Salvation to them that are lost.

2. The Lord thinks nothing to much, nothing to great, nothing to good to give to, and do for those that accept of his Son. If we will accept of his Son for our Lord and Saviour, he will give us himself for our God and Father, and will bestow this wonderfull priviledge upon us to be his Sons. *Joh. 1. 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.* And what a great, what an amazing priviledge is this, that such poor, such worthles creatures, such sinfull creatures as we are should be called the Sons of God. *1 Joh. 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God?* If we accept of his Son for our Lord and Saviour, he will bestow his Kingdom upon us. Our Lord Jesus speaking to his little Flock that did accept him for their Shepherd, and yield up themselves to be led, ruled and governed by him, tells them it was their

their Fathers good pleasure to give them his Kingdom. *Luk. 12. 32. Fear not little Flock, it is your Fathers good pleasure to give you the Kingdom.* And what a great, unexpressible, unconceivable gift is this, that God should give us his Kingdom; What greater, what better things hath God to give, than to give us Himself for our God, and his Kingdom for our Inheritance? If we will accept of Christ for our Lord and Saviour, the Lord will with him give us all good things freely. *Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things. 1 Cor. 3. 21, 22, 23. All things are yours — all are yours, and ye are Christs.*

3. There is nothing in Christ but what is desireable, and worthy of all acceptation. *Cant. 5. 16. He is altogether lovely.* What the Apostle saith of every creature; *1 Tim. 4. 4. Every creature of God is good, and nothing to be refused, if it be received with Thanksgiving.* I may say of Christ: Every thing of Christ is good, and nothing to be refused, but Christ, and all that belongs to Christ, is to be received with Thanksgiving. That which most men stumble at in Christ, is his Cross, they hear that if any man will live Godly in Christ Jesus, he must suffer Persecution, but if we rightly understood the advantages of sufferings for Christ, we should esteem the Cross of Christ above all the treasures of the richest Kingdom

Kingdom in the World. *Heb.* 11. 25; 26.  
As shall be shewen more fully afterward.

4. The terms on which Jesus Christ with all his saving benefits is offered to us, are reasonable, beneficial, advantageous terms, better than thou thy self couldst have made for thy self, if God had left it to thine own contrivance, better than all the Angels of Heaven could have made for thee. All the terms proposed by God, on performance whereof we shall enjoy Christ, and Salvation by Christ for ever, are real and eminent benefits, and have a singular worth and excellency in them, as may appear if we consider all the terms required to our enjoyment of Salvation by Christ.  
As

(1.) Faith. That is a most precious grace, more worth than the whole World. *2 Pet.* 1. 1.

(2.) Repentance. There is such an excellency in Repentance, that all the Angels of God rejoyce when any one sinner is brought to Repentance. *Luk.* 15. 10.

(3.) Taking up the Cross. This is an honour, and matter of great joy to be called to suffer for Christ. *Act.* 5. 41. The trying of our Faith with crosses, is much more precious than all the Gold in the World. *1 Pet.* 1. 7.

(4.) Serving and obeying Christ. It is a greater honour to be a Servant of Christ, than to be the greatest King in the World. For  
Kings

Kings are Honoured only by men, but the Servants are Honoured by God. *Joh. 12. 26.*  
*If any man serve me, him will my Father Honour.*

6. If you would have a saving interest in Christ, as you must accept him for your Lord and Saviour, so you must give your self to Christ to be his. *Cant. 2. 16. My beloved is mine and I am his.* We must become his, if we would have him for ours. If we do in truth of heart give up our selves to Christ to be his, he will assuredly become ours, and we shall be saved by him. *Isa. 63. 8. For he said, Surely they are my people, children that will not lye, so he became their Saviour.* Children that will not lye, that is, that do not dissemble in their hearts when they gave themselves to me, that will not deal disloyally with me, and there upon, when they in truth of heart gave themselves to the Lord, he became their Saviour. As the Prophet said to the woman, with whom he made a contract. *Hos. 3. 4. Thou shalt abide for me many days, thou shalt not play the harlot, thou shalt not be for another man, so will I also be for thee.* The like contract is Christ willing to make with us, if we will become his Servants and abide for him, and not be for the world or our selves, so he will be for us, and will be our Saviour. We must imitate the Churches of Macedonia, of whom it is said, *They gave their own selves*

unto the Lord. 2 Cor. 8. 5. And why should we stick at this? He gave himself to death for us. Tit. 2. 14. *Who gave himself for us, that he might redeem us from all iniquity—* And shall not we give our selves to him, that we may have Life and Salvation by him? How or which way can we bestow our selves better, than to give our selves to Christ, who so loved us, as to wash us from our sins in his own blood? What Master can we serve, that is like Christ? But some may say, How should we give our selves to Christ, so as he will receive and accept us?

1. Give thy self to Christ with judgment and understanding. Know and understand what it is to give thy self to Christ to be his. It is to joyn thy self to Christ, to love him, and serve him, and to be one of his servants. *Isa. 56. 6. Also the Sons of the stranger, that joyn themselves to the Lord, to serve him, and love the name of the Lord, to be his servants,—* If thou wilt give thy self to Christ to be his, thou must no longer be thy own, to live to thy self, and to follow thine own will, or do that which is right in thine own eyes, or to go in the way of thine own heart. 1 Cor. 6. 19. *Ye are not your own—* 2 Cor 5. 15. *He dyed for all, that they which live, should not henceforth live unto themselves, but unto him that dyed for them.* If thou wilt give thy self to Christ, thou must not be the Worlds. *Joh. 15. 19. Ye are not of the World, but I have chosen*



*chosen you out of the world.* And therefore being not of the world, you must not set your hearts upon the World, nor the things of the World. *1 Joh. 2. 15. Love not the world, nor the things of the world, if any man love the world, the love of the Father is not in him.* Neither must we be conformable to the world. *Rom. 12. 2. And be not conformed to this world.* Neither must we be Servants to sin or Satan any longer, if we would be the Servants of Christ. *Mat. 6. 24. No man can serve two Masters—*

2. Count your cost before you give your self to Christ, to be one of his Servants and Disciples. Consider what it may cost you to be a Disciple, a Servant of Christ, and see whether you are willing to engage with Christ, under all those hazards and troubles, and difficulties that you may meet with in your way to Heaven. I will tell you what cost you must count upon; You must count upon losing the love and good will of the world, and to be hated of all men for Christs sake. *Luk. 21. 17. Ye shall be hated of all men for my names sake.* You must count upon many troubles. *Joh. 16. 33. In the world ye shall have Tribulation.* *Act. 14. 22. We must through much Tribulation enter into the Kingdom of God.* You must count upon all sorts of persecutions, reproaches, confiscation of goods, imprisonment, banishment, &c. *2 Tim. 3. 12. Yea, and all that will live Godly in Christ Jesus shall suffer*

*suffer persecution.* You must count upon forsaking Friends, Estate, Liberty and Life, all that you have, if you will be a Disciple of Christ. *Luk. 14. 33. Whosoever he be of you that forsaketh not all that he hath, cannot be my Disciple.* Are you willing to be at all this cost to be a Disciple of Christ? If so, then he will embrace you for one of his. It is Christs own advice, that we should count our cost, before we engage in his ways. *Luk. 14. 28, 29, 30.* For want of this, many that fall in with the ways of Christ in a day of peace and prosperity, fall off when trouble and persecution ariseth for the Gospels sake.

3. Give your selves freely and willingly to Christ. Let it be your choice after you have weighed and considered all things, whether it will be best for you to give your self to Christ, or to enjoy the pleasures of sin for a season, and to pursue this present World; For if it be our own choice, then it is most likely that we shall stick and cleave to Christ. *Psal. 119. 30, 31. I have chosen the way of truth—I have stuck unto thy Testimonies.* As in giving Alms to the poor, we should give freely, willingly, chearfully, not grudgingly, or out of necessity because we can't avoid giving something. *2 Cor. 9. 7. Every man according as he proposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a chearfull giver.* So much more in giving our selves to Christ, we should not give our selves to Christ grudgingly.

grudgingly, or out of necessity, but out of choice, because it is best for us to be Christs, willingly and chearfully, for in this as well as in other cases, God loveth a chearfull giver.

4. Engage your selves to Christ, by Covenant to be his, wholly his, only his, his for ever. It is said of *Jehojada*, 2 King. 11. 17. *Jehojada made a Covenant between the Lord and the King, and the People, that they should be the Lords people.* So should we make a covenant with Christ, that we will be his people, and that we will be his for ever. We should joyn our selves to Christ by covenant, and this covenant should be an everlasting covenant. *Jer. 50. 5. Come and let us joyn our selves to the Lord in a perpetual covenant, that shall not be forgotten.* We should engage our selves to Christ to be wholly his; 2 Chron. 15. 18. *And they entered into a Covenant to seek the Lord God of their Fathers, with all their heart, and with all their soul.* And to be only his. *Psal. 62. 5. My Soul wait thou only upon God— Mat. 4. 10. Him only shalt thou serve.* This engaging our selves to Christ by covenant is very acceptable to God, and beneficial to our selves. It is so acceptable to God that it is a means of turning away his wrath, when his anger is kindled against us. 2 Chron. 29. 10. *Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.* And it is very beneficial to our selves, many ways, I will instance only in two.

(1.) It will more strongly oblige us to adhere to Christ when we have obliged our selves to be his, in an everlasting covenant.

(2.) It will be a good evidence and testimony that Christ is ours and we are his, when we find that we have chosen him for our Lord, and obliged our selves to him to be his by covenant. *Psal. 119. 30, 94. I have chosen the way of truth — I am thine. Psal. 16. 2. O my Soul! thou hast said unto the Lord, thou art my Lord. Isa. 44. 5. One shall say I am the Lords — and another shall subscribe with his hand unto the Lord —* When they made covenants to be the Lords People, sometimes they that entered into covenant subscribed their hands to their covenants. *Neh. 9. 38.*

7. If we would be made partakers of Christ and his saving benefits, after we have received Christ as God offers him in the Gospel, and have given up our selves to Christ to be his, we must continue and abide with him all the days of our lives; we must continue in his word and in his ways, we must continue believing in, loving, and obeying the Lord Jesus Christ, and walking in his ways; For if we abide in the Doctrine of Christ, if we continue to believe in, love, serve and obey Christ, he will own us for his, and we shall assuredly be made partakers of Christ, and all his saving benefits. To assure us of this, let us consult such Scriptures as these. *Job. 2d. Epist.*

*Epist. ver. 9. He that abideth in the Doctrine of Christ, he hath both the Father and the Son. Joh. 8. 30, 31. As he spake these words many believed on him. Then said Jesus to those Jews that believed on him, if ye continue in my word, then are ye my Disciples indeed. Heb. 3. 14. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast to the end. That is, if after we have begun to believe, we continue stedfast in the Faith of Christ to the end of our days, we shall certainly be partakers of Christ. And because it is a difficult thing to abide with Christ, and continue walking in his ways, when troubles and persecutions arise for the Gospels sake, I will give you some encouragements to continue with Christ in an hour of temptation.*

1. Our Lord Jesus Christ will greatly reward our fidelity in continuing with him in his temptations, and will assuredly give us eternal life. *Luk. 22. 28, 29, 30. Ye are they which have continued with me in my temptations, &c.* Our Lord Jesus Christ observeth who they are that reject him, and who they are that continue with him in his temptations, and he takes it very kindly from us, when we continue with him in an hour of temptation. He speaks it to his Disciples commendation — *Ye are they which have continued with me in my temptations.* And see how he rewards their fidelity in adhering to him in a time of trouble. He promiseth to give them no less reward than a Kingdom;

dom; *I appoint unto you a Kingdom: And in that Kingdom they shall have joy unspeakable and full of glory, and Royal dignity. That ye may eat and drink at my Table.* It is a great honour to set with the King at his Table, that we shall not only set at the Table where Angels sit, but at Christs Table. Not that there is eating and drinking in a proper sense in Heaven, but in as much as there is delight in eating and drinking, (*Isa. 55. 2. Eat that which is good, and let your Soul delight it self in fatness*) especially what is set on Kings Tables, by these expressions is hinted to us, that such shall enter into the joy of their Lord. And besides their unspeakable joys, they shall have royal dignity conferred on them, *and sit on Thrones*— See some other Scriptures to this purpose. *Mat. 24. 13. But he that shall endure to the end, the same shall be saved.* In the foregoing verses the Lord Jesus foretells great National calamities, Wars, and Pestilences, and Famine, *ver. 7.* And great persecutions against his Members. *ver. 9. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all Nations for my names sake.* And then tells us that when suffering days come, many will be offended and prove treacherous. *ver. 10.* But to encourage us to continue faithfull to the death, he assureth us that whosoever endureth to the end of his life in times of trouble, and persevereth in Faith and Holiness, the same shall



shall be saved. *But he that endureth to the end the same shall be saved.* And if we may but obtain the Salvation of our Souls, whatever we loose, whatever we suffer for the obtaining the crown of glory, we shall be happy for ever. *Rev. 2. 10. Fear none of those things which thou shalt suffer. Behold the Devil shall cast some of you into Prison, that ye may be tryed, and ye shall have Tribulation ten days, be thou faithfull unto death, and I will give thee a crown of life.*

2. Abide with Christ in an hour of temptation, and he will abide with you; *Joh. 15. 4. Abide in me, and I in you.* And if Christ will abide in us and with us, we need not be troubled though all that we have be taken from us, for Christ is better than all the World. If Christ abide with us, we need not fear though all the World be set against us. *Psal. 118. 6. The Lord is on my side, I will not fear; what man can do unto me! If Christ abide with us, the Consolation of Israel abideth with us, yea all-good abideth with us.*

3. Abide with Christ, and you shall become powerfull and prevalent in Prayer, and shall bring forth much fruit. *Joh. 15. 5, 7. He that abideth in me, and I in him, the same bringeth forth much fruit. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.* This is a large grant, *Ye shall ask what ye will, and it shall be done unto you.* We must understand it  
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of such things as are agreeable to the will of God, such things as are for the glory of God, such things as are consistent with our eternal welfare, when our will is thus regulated, we may ask what we will, and it shall be done for us. And is not this a great encouragement to abide in Christ, that we shall be so powerfull in Prayer, as even to obtain what we will from him?

Sect. 3. *Hinderances of an interest in Christ removed.*

I shall in the next place mention several Hinderances which keep men from being made partakers of Christ, and his saving benefits, and endeavour the removal of them.

First Hinderance. Ignorance is a great hinderance to most men, that keeps them from getting a saving interest in Christ. They are ignorant of the worth and excellency of Christ, and their own want of him, and so do not seek after him. And they are ignorant of Gods willingness to bestow Christ upon them, and they are ignorant of the way and means whereby they should come to enjoy and attain to an interest in Christ. There is a great deal of ignorance in many people that live under plentifull means of Grace; The *Jews* had *Moses*, and the Prophets, and Priests in abundance to teach and instruct them, yet the generality

nerality of them were very ignorant of the things of God. *Jer. 4. 22. My people is foolish, they have not known me, they are sottish children, and they have none understanding, they are wise to do evil, but to do good they have no knowledge.* See how the Prophet multiplyeth expressions to set out the ignorance of the Jews. He saith they were foolish, sottish, had no understanding, did not know God, had no knowledge to do good. And as people that have great means of knowledge may be very ignorant, so also are many that take upon them to be teachers of others. *Jer. 2. 8. The Priests said not where is the Lord? and they that handle the Law know me not.* And that ignorance is a great hinderance to our seeking after and obtaining Christ, and Salvation by Christ, we may see from such Scriptures as these. *Joh. 4. 10. If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water.* *Eph. 4. 18. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their mind.* *Rom. 10. 3. If any say, what should we do to get this ignorance removed.*

1. Search the Scriptures, read them diligently, and meditate on what you read, thereby you shall come to the knowledge of Christ. *Joh. 5. 39. Search the Scriptures— They are they which testifie of me.* The Scriptures set  
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out the excellency of Christ, and shew us that all things are but dross and dung in comparison of Christ. *Phil.* 3. 8. They set forth our miserable and undone condition without Christ. *Eph.* 2. 12. They set forth Gods willingness to bestow Christ freely, on every one that is willing to have him. *Rev.* 22. 17. They shew how, and by what means we are made partakers, which is through Faith. *Eph.* 3. 17. *Heb.* 3. 14. By searching the Scriptures we shall be made wise to Salvation. *2 Tim.* 3. 15. *And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* If we do search the Scriptures dayly, and meditate on what we read, we shall greatly encrease in knowledge. *Psal.* 119. 99. *I have more understanding than all my Teachers, for thy Testimonies are my meditation.*

2. Turn from your sins, and then God will pour out his Spirit upon you, and enlighten your minds, and open your understandings, that you may understand his word. *Prov.* 1. 23. *Turn you at my reproof, behold I will pour out my Spirit unto you, I will make known my words unto you.* Continuance in sin darkens the mind, that though a man have means of knowledge, and set himself to get understanding, he will be ever learning, and not be able to come to the knowledge of the truth. *2 Tim.* 3. 6, 7. *-Laden with sins, and led away with divers lusts, ever learning, and never able to*  
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come to the knowledge of the truth. What is said of hating our Brother? 1 Joh. 2. 11. *He that hateth his Brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.* The same is true of other sins also, they blind the eyes of our understanding, and keep us in darkness, although we have great means of light and knowledge. But when we forsake our sins and turn unto God, he will take away our ignorance, and give us saving knowledge. Joh. 8. 12. *I am the light of the World, he that followeth me shall not walk in darkness, but shall have the light of Life.*

3. Pray to God to give you Wisdom and Understanding in the mysteries of your Salvation, and he will give it to you. Jam. 1. 5. *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.* Observe here,

(1.) The persons to whom God promiseth to give wisdom, such as find their want of it, and ask it of God.

(2.) The extensiveness of this promise; It is any one, whosoever he be that lacks wisdom, and asks it of God.

(3.) The great readiness that is in God to give wisdom to all that ask for it. He giveth to all men, he giveth liberally, he giveth without upbraiding; He will not upbraid us with our unworthyness, with our dulness, our frequency or importunity in Prayer.

(4.) The

(4.) The certainty of success to such as ask wisdom of God. *It shall be given him.* What an encouragement is this to all that find any want of wisdom and knowledge, to pray to God for it, and to pray in Faith, that we shall obtain what we pray for. We have more promises to this effect. *Prov. 28. 5. Evil men understand not judgment, but they that seek the Lord understand all things. Joh. 6. 45. It is written in the Prophets, and they shall be all taught of God. Isa. 29. 18. The eyes of the blind shall see out of obscurity, and out of darkness.* And let not any say I am such a sinfull creature, I am afraid God will not teach and instruct me, though I should pray to him. *For good and upright is the Lord, therefore will he teach sinners in the way. Psal. 25. 8.* Neither let any say, I am so blind and ignorant there is no hope that I should attain to saving knowledge; For God can make the blind to see. *Psal. 146. 8. The Lord openeth the eyes of the blind.*

4. Converse with the Servants of Christ, that have acquaintance with Christ, and they will bring you acquainted with him. *Prov. 13. 20. He that walketh with wise men shall be wise.* The Daughters of Jerusalem that could see no greater excellency in Christ than in other things, and wondered that the Spouse should be sick of love for him, and give them such a charge concerning him. *Cant. 5. 9. What is thy beloved more than another beloved, O thou fair-*

*fairest among women, what is thy beloved more than another beloved, that thou dost so charge us?* After they had heard the Spouse discoursing concerning Christ, and setting out Christs excellencies, ver. 10. to the 16. they were in love with him, and had their hearts stirred up to seek after Christ. *Cha. 6. 1. Whether is thy beloved gone, O thou fairest among women, whether is thy beloved turned aside, that we may seek him with thee.*

**Second Hinderance.** Many men are willing to have Christ, and Salvation by Christ, if they might have Christ, and Salvation by Christ in their own way, and upon their own terms, as if they might be exempted from the cross, if they might have liberty to continue in their sins, and the like, but they stick at the terms of the Gospel, on which Christ is offered to them. To remove this obstacle, I shall propose these following considerations to thy Soul.

1. Consider who thou art, that thou shouldst stand upon terms with the great God, about thy Salvation. Thou art a condemned creature, a child of wrath, a lost creature, an undone creature, a sinner, a miserable creature, a poor worm. And shall a condemned creature refuse a pardon unless he may have it on his own terms? Shall a child of wrath refuse reconciliation with God? Shall a lost perishing creature refuse a Saviour, an undone

done creature refuse help, a great sinner refuse forgiveness of his sins, a miserable creature refuse mercy, unless he may have it in his own way? Shall a poor worm that is not worthy of the least of all Gods mercies, refuse Christ and all the benefits of Christ, because he may not have them on his own terms?

2. Consider what the torments of Hell are, from which Christ came to save sinners, they are intolerable and eternal torments. And consider what the joys of Heaven are, which Christ hath purchased for us, they are eternal and unspeakable joys. And shall we refuse to have deliverance from the torments of Hell, unless we may have it in our own way, and upon our own terms? Shall we refuse a Kingdom, the Kingdom of Heaven, unless we may have it in our own way, and upon our own terms? Did we understand, believe and consider the reality, and greatness, and eternity of Hells Torments. and Heaven's Joys, we should be willing to do any thing, and suffer any thing, so we might escape the Torments of Hell, and obtain the Joys of Heaven when we dye. VVhat the Apostle saith to the *Galathians*. *Gal. 3. 1. O foolish Galathians, who hath bewitched you, that you should not obey the truth* — The like may I say to such as stick at receiving Christ on the terms of the Gospel, O foolish sinners, who hath bewitched you, that you should not accept of Christ, and Salvation by Christ on the terms of the Gospel?



Gospel. O foolish Sinners, who hath bewitched you, that you should not accept of Christ and Salvation by Christ in the terms of the Gospel. How gladly would the Devils, and the damned in Hell accept of Salvation on the terms of the Gospel, if it were offered to them; And wilt thou refuse that which a Devil would joyfully accept, if it were offered to him. How earnestly did the rich man beg for a drop of water to cool his tongue, when he was tormented in Hell fire; and if he were so earnest for a drop of water to cool his tongue; how readily would he have embraced deliverance?

3. Consider what great want you have of Christ to justify, sanctify, and save your Souls. You have greater want of Christ, than you have of Food, or Rayment, or any thing in this world: You are in such want of Christ, that you are utterly undone to all Eternity without Christ. When men are in want, they will comply with hard and difficult terms, to have their wants supplied. *Luk. 15. 14, 15, 16.* When the Prodigal Son began to be in want, he was willing to submit to a very low condition, to feed, and look after Swine, and he was willing to fare very hardly, to eat husks, such as were given to Hogs. *He would fain have filled his belly with the husks that the swine did eat.* And these difficulties he readily complied with as soon as he began to be in want. We have been in want of Christ ever  
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since we were born, and our want of Christ is greater than our want of necessary food; for the want of food only destroys the Body, but for want of Christ, our precious Souls perish for ever. Why then do we stand upon terms with God about accepting Christ, that either we must have him on our own terms, or else we will not have him all. We would undergo much hardship to get bread for our Bodies.

*Lam. 5. 9. We gat our bread with the peril of our lives, because of the sword of the Wilderness. And shall we not be willing to undergo greater difficulties to get Christ the bread of Life.*

4. If thou wilt not have Christ and Salvation by Christ in God's way, and upon God's terms, thou shalt never be saved by him, for God will not alter the way of Life and Salvation for the saving of thy Soul. *Job. 18. 4. Shall the Earth be forsaken for thee? And shall the Rock be removed out of his place.* God's Eternal counsels and purposes for the saving lost man, are firmer than the Rock, and stand faster than the Earth. And therefore 'tis a vain thing for thee to imagine that God should alter the way of Life and Salvation, decree'd in his eternal counsels, and proposed in the Gospel. When they that were invited to the Marriage Supper, refused to come; the King was angry, and said, none of them should so much as taste of his Supper. *Luk. 14. 24. I say unto you, that none of those men which were bidden shall taste of my Supper.* And if we

refuse and fall short of Salvation by Christ, our case will be worse than the case of the Heathens, that never heard of Christ, and in some respects, worse than the condition of the Devils, that never had an offer of Salvation by Jesus Christ.

5. The terms of the Gospel on which Christ is offered to us. are all of them beneficial and advantageous terms, and nothing in them be excepted against, as I have in part shewn already, and shall shew more fully in speaking distinctly to those terms, that carnal persons are most ready to except against as suffering for Christ, obeying Christ, forsaking our sins, which were none of them to be refused, as will appear in answering each particular distinctly.

3. Hind. Some men would willingly have Christ and Salvation by Christ, but they stumble at the Cross of Christ. They are unwilling to suffer for Christ, to take away this stumbling block out of the way. I shall propose some considerations to make you willing to undergo any sufferings for Christ.

1. The Cross is the way to the Crown, & Glory. As Christ suffered before he entered into Glory. *Luk. 24. 26. Ought not Christ to have suffered these things, and to enter into his glory?* So must we bear our Cross, before we wear our Crown. Our Lord Jesus Christ hath assured us, that if we will suffer for him

here, we shall reign with him for ever hereafter. *2 Tim. 2. 11, 12. It is a faithful saying. For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him.* And who would not suffer a little while with Christ here, upon good assurance that he shall reign with Christ in Heaven for ever. The way to the Kingdom of Heaven lyeth through much tribulation. *Act. 14. 22. We must through much tribulation enter into the Kingdom of God.* That man hath very mean thoughts of Heaven, that will go out of the way that leadeth to the Kingdom of Heaven, for avoiding the troubles that are in the way to this Kingdom. All the troubles that we meet with in this present life, for the sake of Christ, are not worthy to be compared with the glory we shall have in Heaven. *Rom. 8. 17, 18. If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us.* Here are two arguments to perswade us to be willing to suffer for Christ.

1. If we suffer with him, we shall also be glorified together with him.

2. The Glory that we shall have with Christ, and by Christ, is so great, that all the sufferings of this life are not worthy to be compared with it.

2. Sufferings for Christ are, and shall be attended with abundance of sweet and Heavenly Conso-

Consolations. Usually Christians never have a greater abundance of the joys and comforts of the Holy Ghost, than when they go through abundance of sufferings for Christ. 2 Cor. 1. 5. *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.* VVhen Persecution arose for the Gospel-sake at *Antioch*, and the Persecution was so hot, that *Paul* and *Barnabas* were expelled out of their Coasts, the Disciples were as full of joy as they could hold. *Act. 13. 50, 52.* *The Jews raised Persecution against Paul and Barnabas, and expelled them out of their Coasts, and the Disciples were filled with joy, and with the Holy Ghost.* VVhen we meet with great troubles, God is wont to give great comforts, such as make the heart to sing for joy. *Joh 35. 10.* *Where is God my maker, who giveth Songs in the night.* The night taken figuratively, signifyeth a dark time, a time of trouble, now in the darkest times, in the night of affliction, God giveth his people Songs, that is, such comforts as shall make them sing for joy. *Isa. 65. 14.* *Behold my Servants shall sing for joy of heart.*

3. Sufferings for Christ are a ground of joy, rather than of sorrow. VVhen God calls us to suffer for Christ, we should be far from refusing the Cross, that we should esteem it a ground of great joy, that we are called to suffer for Christ. 1 Pet. 4. 13. *But rejoyce in as much as ye are partakers of Christs sufferings*

that when his glory shall be revealed, ye may be glad also with exceeding joy. When the Apostles were beaten and exposed to pain and shame for Christ, they took these sufferings joyfully. *Act. 5. 41. They departed from the presence of the Councell, rejoycing, that they were counted worthy to suffer shame for his name.* We should be so far from refusing and shunning the Cross, that we should account it a great happiness to be exposed to reproaches and other sufferings for the sake of Christ.

*1 Pet. 4. 14. If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you.*

4. The rough and narrow and difficult way of sufferings, is better than the smooth, broad, and easy way of sin; For the broad and easy, and pleasant way of sin leadeth unto destruction, it leadeth a man unto the Lake, that burneth with Fire and Brimstone. And who would be tempted to go in a smooth and pleasant, and broad way, that is sure as soon as he is at the end of his way, he shall be cast into a Furnace of Fire? But the narrow, and difficult, and rough way of the Cross leadeth, as we heard before, unto the Kingdom of Glory. Besides, they that walk in the smooth way of sin, though they may have ease to the Flesh, yet they have trouble and pain in their Consciences. *Job 15. 20. The wicked man Travelleth with pain all his days. Isa. 57. 21. There is no peace saith my God unto the wicked.*

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But they that go in the narrow and rough way of the Cross, though they meet with troubles in their outward man, yet they have peace in their Consciences, and joy in their inward man. *Joh. 16. 33. 2 Cor. 7. 4.* And it is far better to have peace of Conscience, and comfort in our Souls with troubles in the Flesh, than to have the Flesh at ease, and trouble and distress in our Consciences.

5. Sufferings for Christ have a greater excellency in them, and are more to be desired than all the Honours and all the Pleasures, and all the Riches that this World can afford us. *Heb. 11. 24, 25, 26.* Let it be observed here.

1. What an high esteem *Moses* had of sufferings for Christ; *He esteemed reproach for Christ greater riches than the treasures in Egypt.* Yet *Egypt* was a very rich Country, all Countries coming into *Egypt* to buy Corn in the time of Famine. *Gen. 41. 57.* And he esteemed sufferings for Christ above the highest honour and preferments of the Court; For he was adopted by *Pharaoh's* Daughter for her Son, and should as *Josephus* observeth, have succeeded *Pharaoh* in his Kingdom, who brings in *Pharaoh's* Daughter speaking thus to her Father; *Hunc decrevi mihi adoptare in filium, tibi vero in Regno successorem.* I have determined to adopt this *Moses* for my Son, and your Successor in the Kingdom, yet *Moses* preferred sufferings for Christ above this Ho-



nour and Dignity, and refused to be called the Son of *Pharoah's Daughter*. He also preferred sufferings for Christ before the Pleasures he might have had by living in the King's Court.

2. Observe how freely and willingly *Moses* embraced a suffering condition for Christ, above all the Honours and Pleasures and Treasures of the Court of *Egypt*; *He refused to be called the Son of Pharoah's Daughter*. She did not refuse him, she did not out of distast disown him, but he voluntarily refused this Honour; *Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*. He was not necessitated to undergo affliction, he might have enjoyed all the delights of the Courts, but it was his own choice to suffer affliction, and he chose this rather than the pleasures of sin.

3. Observe the greatness of the afflictions *Moses* made choice off, the scoffs and reproaches of the Court, the wrath of the King, living in a low condition, as a stranger in a strange Land, where he kept Sheep for his livelihood, and afterward he lived forty years in a Wilderness with the People of God. *Moses* who saw the corruption of the Court, and their hatred and oppression of the *Israelites*, knew he must expose himself to all manner of sufferings, if he would joyn himself with the people of God, yet he chose a Shepherd's life in *Median*, rather than a sinful life

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4. Observe who it was that esteemed sufferings for Christ above all the Honours, Pleasures and Riches of *Egypt*: It was *Moses* a wise man, who had all the Learning that *Egypt* could afford him. *Act. 7. 22. Moses was learned in all the Wisdom of the Egyptians, and was mighty in words and in deeds.* It was *Moses* who was brought up at the Court all his days, and had full knowledge of what delights, honours, treasures, were to be enjoyed at the Court; Add also the time when *Moses* made this choice of forsaking the honours and pleasures for this comfort, to embrace an afflicted life with the people of God, and that was when he was come to those years whereby he was able to make a right judgment of the enjoyments of the *VV*orld, and of the nature of sufferings. *Moses* when he was come to years refused to be called the Son of *Pharaoh's Daughter*. *VV*hat years he was come to is expressed *Act. 7. 23. And when he was near the comfort of old, it came into his heart, as well as an hundred the Children of Israel.* And such a man *Moses* who was learned in all the wisdom of *Egypt*, and trained up from his Infancy in a Kings Court, was able at forty years of age, to give a right judgment of things.

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5. Observe what carried out *Moses* to refuse the honours and pleasures of the Court, and to choose affliction, and to esteem the reproaches of Christ greater riches than the treasures of *Egypt*, it was his Faith, and more particularly, his believing and having respect to the recompence of reward, that should be given him in the other VWorld; It was not his learning, or his courage and magnanimity but his Faith. *By faith Moses refused, &c. for he had respect to the recompence of reward.* This instance and example of *Moses* may teach us to have an high esteem of sufferings for Christ, and to be so far from stumbling at the Cross, that we should esteem sufferings for Christ above all the treasures in the world.

But here some may say, methinks I could suffer something for Christ, I hope I could suffer much for Christ, but I know not how to come up to this, to suffer the loss of all things for Christ. For how should we do to live, if all we have should be taken from us?

A. 1. VVe must come up to this, not only to suffer much, but to suffer the loss of all ~~that we have~~ when called to it, else we ~~shall not be able to~~ Luk. 14. 33. *Who-so-ever he be of you, that forsaketh not all that he hath, he cannot be my Disciple.* Is it not better to forsake all we have and to enjoy Christ, than to stick to our worldly enjoyments, and go without Christ? Christ is the Pearl of great price, and it will be our wisdom to part with



with all that we have for the purchase of this precious Pearl. *Mat. 13. 45, 46.* That which we have to lose is but dross and dung compared with this Pearl of price ; *Phil. 3. 8.* And shall we not be willing to suffer the loss of dross and dung, that we may win Christ, the Pearl of price ?

2. All losses that we sustain for Christ, shall be made up to us with an hundred fold advantage, whether it be Houses or Lands, or Relations, all shall be made up an hundred fold, if not in the same kind, yet in that which is an hundred times as good or better than that which we forsake for Christ. *Mat. 19. 29. And every one that hath forsaken Houses or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my names sake, shall receive an hundred fold, and shall inherit Everlasting Life.* Weigh this promise of Christ, which is very encouraging in a suffering day. There is a bountifull reward in this life, an hundred fold compensation, and an Eternal Reward in the other World. Loss for Christ on Earth, will prove Treasure laid up in Heaven, we shall reap the comfort of it in Heaven for ever, as well as an hundred fold advantage in Spiritual comforts and blessings in this life ; And this bountifull reward is promised not only to some, but to every one that forsaketh any thing for the sake of Christ, be it Houses or Lands, or the dearest things or Relations we have in all the VWorld.  
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And who would not willingly part with all that he hath upon good assurance, that besides an eternal compensation of all his losses in Heaven, he shall have an hundred times as good or better things given to him in this Life? And what better assurance can we desire for this, than the word and promise of God, that cannot lye.

3. God can take away all we have from us in one day, if we refuse to suffer the loss of all when he calls to it. He can take away what we have by Fire, or by suffering Robbers and Oppressors to take away our estates. *Psal. 109. 11. Let the Extortioner catch all that he hath, and let the Stranger spoil his labour.* Job was the Richest man in all the East, and yet had all his estate taken from him in one day; And can't God do the like by us? Now it is better to suffer the loss of all we have for Christ, than to suffer loss by Gods judgments, for there is no reward of such losses. And as God can take our estates when he pleaseth, so he can curse them to us, if we refuse to part with them for Christ; He can make our Table to become our Snare. *Rom. 11. 9.* And our Riches prove hurtfull to us. *Eccles. 5. 13.* And prosperity to be our ruine. *Prov. 1. 32.* And we had better suffer the loss of our Estates, than to have them cursed to us.

4. Death will take away all that we have from us. *1 Tim. 6. 7. For we brought nothing*

thing into this World, and it is certain we can carry nothing out. And why shall we not part with all for Christ, when we must part with all we have at Death : what we part with for Christ, shall be recompenced to us an hundred fold in this Life, besides Life Everlasting in the other VWorld : But we have no reward for what Death takes from us. But here may be 2 pleas ; why men would rather part with all at Death, than part with all they have for Christ.

1. VVe shall have no need of these things when we dye, and therefore we are willing to part with them when we dye, but we shall have need of them while we live, and therefore we can't tell how to part with them for Christ.

*A.* 1. If you part with all that you have in this VWorld, you do not part with the providential care and the promise of God : You have a Father in Heaven, that knoweth all your wants. *Mat. 6. 32. Your Heavenly Father knoweth that ye have need of all these things.* And as he knoweth all your needs, so he hath promised to supply them all. *Phil. 4. 19. But my God shall supply all your need. according to his Riches in Glory, by Jesus Christ.*

2. It argues little love to Christ, if we will part with nothing for Christ, but what is useles and superfluous, what we shall have no more need of : we will do as much, and more then this for one another. But some may reply again.

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What Death takes from us, it leaves to our Children, but what we part with for Christ, is gone from us, and from our Children for ever; and therefore we can better part with all we have to Death, than to Christ. I answer,

1. We may design our Estates for our Children when we die, but we can't tell whither they shall enjoy them. We know not how the providence of God will dispose of what we leave behind us, when we are gone out of the World. *Luk. 12. 20. God said unto him, thou fool, this night thy Soul shall be required of thee. Then whose shall those things be which thou hast provided.*

2. Suppose all we have should be taken from us and our Children, we must prefer Christ above our selves, and love Christ, more than Son or Daughter, or else we are not worthy of him. *Mat. 10. 37.*

3. Sufferers for Christ, that part with all they have for Christ, leave their Children a better Inheritance than Houses, or Lands; they leave them the blessing of God. God blebseth the Children of righteous men for what they part with to the poor. *Pf. 37. 26. He is ever merciful, and lendeth, and his seed is blessed.* How much more will he bless our seed, and return to them what we part with for Christ?

5. If we do suffer the loss of all things for Christ, it is no more than what others, and they better than we are, have done before us.

*Matth.*

*Matth. 19. 27. Peter said unto him, Behold we have forsaken all, and followed thee, what shall we have therefore? Phil. 3. 8. For whom I have suffered the loss of all things.*

6 If we should suffer the loss of all things for Christ, we may live as well, as holily, as chearfully, as comfortably as we did when we had all those things that we have parted with for Christ. When the Apostle Paul had suffered the loss of all things, he was as contented, as cheerful, as if he had possessed all the word. *2 Cor. 6. 10. As sorrowful, yet always rejoycing — as having nothing, and yet possessing all things.* Neither the preservation, nor the comfort of a mans life lyeth in the abundance of those things which he doth enjoy, but in the providence, and promise of God, *Luk. 12.*

*15. A mans life consisteth not in the abundance of the things which he possesseth.* When David was persecuted by Saul, and forced to flee into the Wilderness, and hide himself in the Dens and Caves of the Earth; and had nothing to live upon, but the providence, and the promise of God; he found as great comfort in Gods promises, as if he had enjoyed great riches. *Psal, 119. 161, 162. Princes have persecuted me without a cause, I rejoyce in thy word as one that findeth great spoyle.* They that have suffered the loss of all things, have Gods providence, and his promise for their security of providing them a livelihood. *Pf. 111. 5. He hath given meat unto them that fear him,*

*him, he will ever be mindful of his Covenant.* It is God's Covenant to give meat, that is, all things needful for the bodies of his people, as well as grace for their Souls. *Isa. 33. 16. He shall dwell on high, his place of defence shall be the munitions of rocks; bread shall be given him, and his waters shall be sure.* And what better security can we desire for a livelihood, than the providence and promise of God? How sweetly do the Birds sing, yet they have no barns, they know not one hour, where they shall have provision the next. *Matth. 6. 26.* They have nothing but what the providence of God giveth them. *Pf. 104. 28. That thou givest them, they gather, thou openest thy hand, they are filled with good.* And may not a Christian who hath a more excellent Spirit than the Birds; be as cheerful as the Birds, though he knoweth not one day where he shall have provision the next, though he hath nothing to live on, but the promise, and providence of God?

2. Though we should suffer the loss of all things, yet we may live cheerfully, because we have a rich God for our Father, who hath promised never to leave, nor forsake us. *Heb. 13. 5.* and that he wil supply all our need according to his riches in glory. *Phil. 4. 19.* Though a Child hath nothing, yet if he hath a rich Father, that hath promised to take the care of him, and to supply all his needs, so as he shall lack nothing, he rests satisfied in his Fa-

Fathers provision. The Lord is a rich God  
*Pf. 24. 1. The Earth is the Lords, and the  
 fullness thereof, the world, and they that dwell  
 therein. Pf. 50. 10, 11. Every beast of the  
 Forrest is mine, and the Cattle upon a thousand  
 hills. I know all the fowls of the Mountains, and  
 the wild Beasts of the field are mine. 1 Chron.  
 29. 11. All that is in the Heaven, and in the  
 Earth, is mine. And this God, who is Lord  
 of Heaven and Earth, and all things that are  
 therein, is our Father, and a God in covenant  
 with us, to provide, and take the care of us  
 as long as we live. And why shall we not  
 rest satisfied in the bounty, love, faithfulness,  
 and tender care of our Heavenly Father, who  
 hath all things, though we our selves have  
 suffered the loss of all things?*

But some say, if I had but little in the  
 World, I should be willing to forsake all I  
 had for Christ, but I have a great estate, and  
 I find it difficult to be willing to forsake a great  
 estate for the sake of Christ.

*A.* It is true it is harder for those that have  
 much of the world, to part with all for  
 Christ, than it is for those that have but little;  
 and that is one reason why 'tis so hard for a  
 rich man to enter into the Kingdom of Heaven.  
 An instance of this we may see in the young  
 man in the Gospel, who when Christ bid him  
 sell what he had, and give to the poor, and  
 S he



he should have treasure in Heaven, *went away sorrowful, for he had great possessions. Matth. 19. 21, 22.* The greatness of his possessions was the cause that he would not part with them to follow Christ. I shall therefore lay down some arguments to perswade such as have great Estates to be willing to forsake them for Christ.

1. Christ forsook more for our sakes, than we can forsake for him. He was rich, he was Lord of all the World, yet for our sakes he left all, and became very poor, that we through his poverty might be made rich. *2 Cor. 8. 9. Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Yea, he became poorer than the Birds and Beasts, for they have holes and nests to go to, but he had not where to lay his head. Matth. 8. 20. The Foxes have holes, and the Birds of the air have nests, but the Son of man hath not where to lay his head.*

2. Though we forsake never so much for Christ, he is able to make up all the losses we sustain on his account; *2 Chron. 25. 9. What shall we do for the hundred talents, which I have given to the army of Israel, and thee man of God answered, The Lord is able to give thee much more than this.* An hundred talents is a vast sum of money, sufficient to defray the charges of an Army of an Hundred Thousand men. *ver. 6. When Amaziah was afraid of losing*

an Hundred Talents by following the Prophets Counsel, the Prophet tells him, the Lord was able to give him much more than an Hundred Talents.

3. We shall lose greater and better things by forsaking Christ, than we can lose by embracing Christ, and adhering to him, though we should lose a Crown, a Kingdom, the whole world for adhering to Christ. For,

(1.) We shall lose our own Souls, for Salvation for our Souls is to be had no where else, but in Christ. *Act. 4. 12.* And to lose our Souls; is a greater loss than to lose the whole world. *Mark. 8. 34.*

(2.) By forsaking Christ, we shall lose the favour of God. *Heb. 10. 38.* *If any man draw back, my Soul shall have no pleasure in him.* And we had better lose the favour of all the men in the world, yea, better lose the whole World, than lose the love and favour of God.

(3.) If we forsake Christ, we shall lose the Kingdom of Heaven. *1 John 5. 12.* *He that hath not the Son of God, hath not life.* And a man had better lose all the Kingdoms of this World, if he had them all in his possession, than lose the Kingdom of Heaven.

But some may say, I hope I could suffer the loss of all that I have for Christ, only the laying down my life, that seems a hard matter,

I do not know how to be willing to lay down my Life for Christ.

*A.* It is true that it is hard work to Flesh and Blood, for a man to lay down our lives for Christ, harder than to part with our Estates, *Job. 2. 4. Skin for skin, yea, all that a man hath, will he give for his Life.* But though this seem very difficult, yet it must be submitted to, else we cannot be Christ's Disciples. *Luk. 14. 26. If any man come to me, and hate not his own life also, he cannot be my Disciple.* Now to perswade you to a willingness to lay down your lives for Christ, Consider,

1. That if you will love Life for Christ's sake, you shall save it, but by saving your Life when Christ calleth you to lay it down, you shall lose it. *Mark. 8. 35. For whosoever will save his life, shall lose it, but whosoever shall lose his Soul for my sake and the Gospels, the same shall save it.* That is, he that will save his Natural Life, and refuse to lay it down for Christ, shall lose Eternal Life, and that will lay down his Natural Life for Christ, shall have Eternal Life. And it is of universal concernment which Christ speaketh here: Every man, whosoever he be that will lay down his Life for Christ in this VWorld, that same man shall have Eternal Life in the other VWorld. And every man, whosoever he be that will not lay down his Life for Christ in this World,

VWorld, when called to it, that same man shall lose Eternal in the other VWorld. And what a good, and what a happy Exchange is this, to exchange a short and temporal Life, for an Eternal Life ; a miserable sinful Life on Earth, for a glorious Life in Heaven?

2. If we refuse to lay down our lives for Christ vwhen he calls us to it, he can take them avway from us vwhen he pleaseth ; He can take them by the Svword, or Pestilence, or some violent sickness, that shall make us a terrour to our selves, and to all that are round about us. He hath the Keys of Hell, and of Death. *Rev. 1. 18.* He kills, and saves alive whom he pleaseth. *Pf. 31. 15. My times are in thy hands. Job 12. 10. In whose hand is the Soul of every living thing, and the breath of all mankind.* If we were to live for ever in this VWorld, we might have some cloak for our sins, in being unwilling to die for Christ. But seeing we must die within a few days, when Christ pleaseth, and of what Death he pleaseth, is it not better dying for Christ, than to dye of the Pestilence, or dye of a Fevour, or any other kind of Death ? Is it not inexcusable folly for to lose Eternal Life for the enjoying our Life here on Earth a few days, when as we know not whither we shall onjoy it one day, or one hour after we have refused to lay it down for Christ : And if vve do enjoy it for some time, vve must never expect to have any comfort of our Lives after vve have refused to die for Christ.

3. If we refuse to lay down our lives for Christ, he can make our lives such a burden to us, that we shall count it a great mercy to be rid of them. The Lord can lay such troubles upon us, that we shall be burdens to our selves, and long exceedingly to be in our Graves. *Job* speaks of some men that are in such misery, that they seek for Death, as for hid Treasures, and rejoyce exceedingly when God will take away their lives. *Job* 3. 20, 21, 22. *Wherefore is light given to him that is in misery, and life unto the bitter in Soul, which long for Death, but it cometh not, and dig for it, more than for hid treasures, which rejoyce exceedingly, and are glad when they can find a grave. Yea, it was Job's own condition, to be a burden to himself. Job* 7. 20. *Why hast thou set me as a mark against thee, so as I am a burden to my self. He vvas in so much misery, that he prayed earnestly to God that he might die. Job* 6. 8, 9. *O that I might have my request, and that God would grant me the thing that I long for : Even that it would please God to destroy me, that he would let loose his hand, and cut me off. He vvas in such distress, that Life vvas loathsome to him, and if it had been lawfull, he would have strangled himself. Job* 7. 15, 16. *My Soul chooseth strangling and death, rather than life. I loath it, I would not live alway. And vvho can tell, but God may lay as heavy affliction upon us, if vve refuse to die for Christ, as he did to his*

Servant

Servant *Job*, who was an upright man, that feared God, and eschewed evil? Who can tell, but God may deal with us, as he did with *Pashur*. *Jer. 20. 4. I will make thee a terrour to thy self, and to all thy Friends.* Now is it not better to die for Christ, than to live in such misery as to be a burden to our selves, and to be a terrour to our selves, and all our Frinds?

4. If we will not lose our lives for Christ, we shall lose that which is the life of our lives, yea, that which is better than life. What is that which is the life of our lives, and which is better than our lives? I answer. The love and favour of God. *Psf. 30. 5. In his favour is life. Psf. 63. 3. Thy loving kindness is better than life.* Now if we draw back from Christ in a suffering day, because we are not willing to lay down our lives for him, we shall lose the love and favour of God. *Rebecca* was so concerned for *Jacob*, that if he miscarried in his match, she thought she should be weary of her life, and her life would do her no good. *Gen. 27. 46. I am weary of my life, because of the Daughters of Heth. If Jacob take a Wife of the Daughters of Heth, such as these which are the Daughters of the Land, what good shall my life do me? If the miscarriage of a Child in a match will make us weary of our lives, what will the loss of the love and favour of God, which is the fountain of all mercies. May not such say, I am weary of my life, what good will my life*

do me, seeing God hath taken away his loving kindness from me?

5. Our Lord Jesus Christ laid down his life for us. *1 John 3. 16. Hereby perceive we the love of God, because he laid down his life for us.* His Enemies could not have taken his life from him, if he had not been willing of himself to lay it down, and his laying down his life was upon our account, and for our sakes. *Joh. 10. 15, 18. I lay down my life for the sheep.—No man taketh it from me, but I lay it down of my self.* And what the Israelites said of David, *2 Sam. 18. 3. Thou art worth ten thousand of us.* The same may be said of Christ, he is worth ten thousand of us, yea, more worth than all the men that ever lived, more worth than all the Angels of Heaven, yet he laid down his life for us. And shall we that are his Servants, poor worms, stick at the laying down our lives for him?

6. It is a blessed thing to dye for Christ. *Rev. 14. 13. Blessed are the dead which die in the Lord.* The dead which die in the Lord, and which die for the Lord are in a most blessed condition. There is a peculiar honour promised to those that suffer Martyrdom, for Christ. *Rev. 20. 4.*

It may be some will say, I could be willing to dye for Christ, so I might dye an easy death, but I can't tell how to endure such tortures and pains, as some have met with for Christ. I can't tell how to undergo burning



at a Stake, or how to bear tormenting pains,

*A.* It is true that tormenting pains are hard to be born, yet we must be willing to undergo any kind of tortures for Christ, not only to dye, but to submit to the most painfull death, if God shall call us to it, and to perswade us to be willing to undergo torments for Christ; Let us consider.

1. Our Lord Jesus did not only dye for us, but he suffered a most painfull, shamefull, accursed Death of the Cross for us. *Phil. 2. 8. He humbled himself, and became obedient to Death, even the Death of the Cross.* What Death is more painfull than the Death of the Cross? Our Lord Jesus was in such extremity of pain when he hung upon the Cross, that he was like a man that had all his Bones out of joynt, his heart melted like wax that is brought to the fire, his strength and the moisture of his body, was dried up like a Potsheard, his tongue cleaved to his Jaws, as we may see, *Psal. 22. 14, 15. I am poured out like water, and all my bones are out of joynt, my heart is like wax, it is melted in the midst of my bowels, My strength is dried up like a potsheard, and my tongue cleaveth unto my jaws, and thou hast brought me into the dust of death.* That this relates to Christs sufferings on the Cross, is evident from the last clause, his bones were out of joynt, his heart melted like wax, &c. when? when he was upon the Cross; Thou hast

*hast brought me into the dust of Death.* And from several other passages in the Psalm, which relate to Christs sufferings on the Cross. As *ver. 1. 7, 8, 16, 17.* And besides that anguish which our Lord Jesus felt upon the Cross, when he was in the Garden, he was in such an agony as made him sweat drops of blood. *Luk. 22. 44.* Now seeing our Lord Jesus Christ endured such torments and pains for us, seeing he suffered the painfull, shamefull, accursed Death of the Cross for us; Shall not we be willing to suffer any shamefull or painfull Death for him? Seeing he bore the wrath of God for us, shall not we be willing to bear the wrath of our Persecutors for his sake.

2. If we refuse a painfull and tormenting Death for Christ, God can inflict worse pains upon us for our sins, than men can inflict upon us for our fidelity to Christ. For

(1.) God can send racking and tormenting pains into our bones and bodies. that shall be more grievous to us than any men can lay upon us. *Rev. 16, 10, 11. They gnawed their Tongues for pain, and blasphemed the God of Heaven, because of their pains and their sores.* These are worse pains then the pains of Martyrs, for they have gone singing to the Stake, and have glorified God in the fires, but these sinners felt such anguish, as made them gnaw their own Tongues, and to blaspheme the God of Heaven. We find greater disquietness in *David*, through the pains he felt in his  
sick-

sickness, than many of the Martyrs expressed in the Flames. *Psal. 38. 6, 8. I go mourning all the day long, I have roared by reason of the disquietness of my heart.*

(2.) God can wound our Spirits, and the pains of the Soul when that is wounded, are far greater then all the pains that can come upon the body. *Prov. 18. 14. The Spirit of a man will sustain his infirmity, but a wounded Spirit who can bear?* When God inflicts his terrours upon the Soul, they are so insupportable, that many times they cause men to fall into destruction. *Psal. 88. 15. While I suffer thy terrours I am distracted.*

(3.) If for fear of being tormented, we forsake or deny Christ; God can inflict on us the torments of Hell; And all the torments that man can inflict, are but Flea-bites compared to the torments of Hell. We should fear offending God, who hath power to cast us into Hell, more than we should fear all the men of the World: For the worst that they can do is to kill the body, and after that is done they can do us no further hurt. *Luk. 12. 5. And I say unto you my Friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which after he hath killed, hath power to cast into Hell, yea I say unto you, fear him.*

3. We are willing to endure great pain for the preservation of our Temporal Life; We are

are willing to let the Chirurgeon cut and lanch our Flesh, yea, to cut Legs and Arms or other Members, when the whole body is in danger to perish, And shall we be unwilling to go through a painfull Death for the obtaining Eternal Life? Though the pains of Martyrdom are sharp, yet they are but short, and the joy that follows those short pains is Eternal and unspeakable. What are a few Minutes of pain to an Eternity of Joy and Glory.

4. The more torture and pain we endure for Christ here, the greater glory we shall have in Heaven for ever hereafter. *Heb. 11.*

35. *Others were tortured not accepting deliverance, that they might obtain a better Resurrection.* The more we are tortured, the more glorious shall we be at the Resurrection, for we shall have a full recompence for all our sufferings, as well as our services. *2 Cor. 4. 17.* *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

5. They that have been far better than me, even such as the World hath been unworthy of them, have gone through great torments for Christ. *Heb. 11. 37, 38.* *They were stoned, they were sawn asunder, were tempted, were slain with the Sword, they wandered about in Sheep-skins and Goat-skins, being destitute, afflicted and tormented, of whom the World was not worthy.* How many Martyrs in all ages, men

men of eminent piety have laid down their lives for Christ, and endured all kind of torments cheerfully ; And why shall we then think much to endure a painfull and tormenting Death for Christ ?

6. The Lord will uphold us by his Divine power, under all the pains and torments that we shall undergo for Christ ; If we were to go alone through fiery tryals, we might be afraid lest we should sink, and not be able to bear them. But seeing God will be with us and strengthen and uphold us, when we are to pass through fiery Tryals, this may dispel all our fears, and make us go willingly through any sufferings for Christ. *Isa. 41. 10. Fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the Right-hand of my Righteousness. Isa. 43. 1, 2. Fear not, thou art mine, when thou passest through the waters I will be with thee, and through the Rivers, they shall not overflow thee, when thou walkest through the Fire, thou shalt not be burnt, neither shall the flame kindle upon thee. God will proportion our strength to our troubles, and when we meet with days of great trouble, he will give in great strength. Deut. 33. 25. And as thy days so shall thy strength be. And that weaker Christians may not be dismayed when they see great troubles coming, he hath engaged his faithfullness, that he will not suffer them to be tryed above their strength.*

*1 Cor. 10. 13, There hath no temptation taken you, but such as is common to man. But God is faithfull, who will not suffer you to be tempted above that ye are able, but will with the temptation, also make a way to escape, that ye may be able to bear it.*

3d. Hinderance of a saving in Christ, is unwillingness to leave our sins, either from the delight we have in them, or some profit we have by them, The hearts of Unregenerate men cleave fast to their sins, and are exceeding unwilling to part with them. *Jer. 8. 5. They hold fast Deceit, they refuse to return.* Let me shew some instances of this, how men love and cleave to their sins, and how unwilling they are to part with them.

1. Many men love their sins as they love their lives, they will as soon part with their lives, as part with their sins. *Ezek. 7. 13. Neither shall any strengthen himself in the iniquity of his Life;* It is rendered in the Margin, *whose Life is in his iniquity;* That is, who love their iniquities as they love their lives, yea, they love their sins above their lives, for though God tell them if they live after the flesh they shall dye, but if through the Spirit they mortifie the deeds of the body, they shall live, yet they choose to go on in their sins, and dye rather than to turn and live.

2. Many men do so cleave to their sins, that

that no commands, no threatnings, no promises of God will prevail with men to leave their sins. The Lord sent often by his Prophets to the Jews to command them to turn from their sins, yet they would not leave their evil ways. *Jer. 25. 4, 5, 7. The Lord hath sent unto you all his Servants the Prophets; They said, turn ye again every one from his evil way, and from the evil of your doings— yet ye have not harkned unto me. Jer. 2. 25. Withhold thy feet— but thou saidst no, for I have loved strangers, and after them I will go.*

3. Many men are so unwilling to leave their sins, that none of God's judgments nor mercies will prevail with them to forsake their sins; Great judgments will not do it. *Prov. 27. 22. Though thou shouldest bray a fool in a Mortar among Wheat, with a Pestle, yet will not his foolishness depart from him. Isa. 1. 5. Why should ye be stricken any more, ye will revolt more and more. Amos 4. 6. to the 12th. verse. Neither will great mercies prevail with many men to leave their sins. Isa. 1. 2. I have nourished and brought up children, and they have rebelled against me.* Yea there is a very great unwillingness in most men, to leave their sins, now I shall lay down some arguments to perswade you to be willing to forsake all your sins, in order to your being partakers of Christ, and all his saving benefits.

1. Either you must leave your sins or leave Christ; You cannot have Christ and his saving bene-



benefits, and continue in your sins. *Math. 6. 24. No man can serve two Masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other; Ye cannot serve God and Mammon.* The like may be said of enjoying Christ, ye cannot enjoy Christ, and enjoy your sins too, for either you will hate your sins and love Christ, or you will hold to your sins and despise Christ. And therefore what Christ said to the *Jews* concerning his Disciples. *Joh. 18. 8. If ye seek me, let these go their way.* That may I say to you concerning your sins, if ye seek Christ and would have Christ, ye must let these go away. That we must part with our sins, or part with Christ for ever, is evident these ways.

(1.) Because he requireth of all those that will become his Disciples, and have Salvation by him, that they depart from Iniquity. *2 Tim. 2. 19. The foundation of God standeth sure, having this Seal, the Lord knoweth them that are his; And let everyone that nameth the name of Christ depart from iniquity.* Our Lord Jesus Christ will not own any one man for his, that doth not depart from iniquity, it is the immutable purpose of God, that no man shall have Salvation by Christ, that doth not depart from his sins. *Luk. 13. 5. I tell you nay, but except ye repent ye shall all likewise perish..*

(2.) Our iniquities separate between us and our God. *Isa. 59. 2. Your iniquities have separated between you and your God.* And if we con-

continue ever in our sins, there will be an eternal separation between God and our Souls.

(3.) At the great day of judgment, he will not own one Man, Woman or Child for his, or admit any into his Kingdom, that have been workers of iniquity, but that would not depart from their sins, shall depart from Christ for ever, though they have prophesied in Christs name, and cast out Devils, and done many other wonderous works, *Math. 7. 23, 24. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, &c. And then will I profess unto them, I never knew you, depart from me, ye workers of Iniquitie.* Now is it not better parting with our sins, than parting with Christ, and the Kingdom of Heaven for ever. What is there in sin, that should make us more willing to part with Christ, than to part with our sins.

2. God makes great proffers, and great promises of very great things that he will give to us, and do for us, if we will forsake our sins, that he may perswade us to be willing to leave our sins. If any ask, why what will God do for us, what will he give to us, if we will forsake our sins.

*A. 1.* If we will forsake our sins, God will receive us into his love and favour, and will bestow himself upon us for our God, and accept us for his people, he will become our Father, and own us for his Sons and Daughters.

*Jer. 7. 24. Obey my voice, and I will be your God, and ye shall be my people. 2 Cor. 6. 17, 18. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord God Almighty.*

2. If we will forsake our sins, the Lord will forgive us all our sins for ever, and will not so much as mention any of our sins unto us. *Ezek. 33. 15, 16. When I say unto the wicked, thou shalt surely dy, if he turn from his sin. None of his sins which he hath committed shall be mentioned to him—he shall surely live. Isa. 1. 16, 17, 18. Cease to do evil, and learn to do well—Come now, and let us reason together saith the Lord, though your sins be as scarlet, they shall be white as snow, though they have been red like crimson, they shall be as wool. Isa. 55. 7. Let the wicked forsake his way, and return unto the Lord, for he will abundantly pardon.*

3. If we will leave our sins, God will pour out his Holy Spirit upon us, to dwell in us for ever, to enlighten, quicken, sanctifie, and comfort us under all our troubles. *Prov. 1. 23. Turn ye at my reproof, behold I will pour out my Spirit unto you. Act. 2. 38. Repent, and ye shall receive the gift of the Holy Ghost.*

4. If we will turn from our sins, God will take us into covenant with himself, and give us all the blessings of the new Covenant. *Isa. 59. 20, 21. The Redeemer shall come to him, and*

*unto them that turn from transgression in Jacob.*

*As for me, this is my covenant with them. See here with whom God makes his Covenant, his Covenant is with them that turn from transgression in Jacob. And when he makes a Covenant with us, his Covenant is to give us Grace and Glory, and to withhold no good thing from us.*

5. If we will forsake our sins, the Lord will save us from the torments of Hell for ever, and give to us his Heavenly Kingdom. *Job. 33, 27, 28. He looked upon me, and if any say, I have sinned, and perverted that which was right, and it profited me not, He will deliver his Soul from going down into the pit, and his life shall see the light.* What is there in sin, that we should refuse all these great things, rather than leave our sins?

3. Consider that Sin is the greatest evil in the world, that there is nothing doth us so much mischief, and is so prejudicial to our wellfare as sin is, and that may make us willing to forsake our sins. See what an evil thing sin is.

1. Sin is worse than any affliction, as the Sword, Pestilence, Famine, Poverty, noy-some Diseases, &c. For neither Sword, nor Famine, or any other affliction can separate us from the love of God. *Rom. 8. 35.* But sin makes us hateful to, and hated of God. *Psal. 5. 5. Thou hatest all workers of Iniquity.* No affliction can hinder our Salvation. *Lazarus*

was exceeding poor, he begged his bread, and was full of noysom sores, yet his Soul was carryed by the Angel into *Abraham's* bosom, but sin will hinder the Salvation of our Souls. Now we flee from the Sword and Pestilence, and other Judgments, and shall we not much more flee from sin, which is a greater evil than all these.

2. Sin is a greater evil than Hell it self; for God made Hell, but sin is the work of the Devil. And therefore sin, which is the work of the Devil, must needs be worse than Hell, which is the work of God. Hell sets forth the glory of Gods Justice, but sin wholly dishonours God, and therefore sin is worse than Hell. Now we are very desirous to be delivered from Hell, and why shall we not be willing to leave our sins which are worse than Hell.

3. There is nothing in the world doth us so much hurt and mischief, as sin doth. Sin separates us from God the chiefest good. *Isa.* 59. 2. What poyson is to the body, that sin is to the Soul, the Soules poyson. *Rom.* 3. 13. *The poyson of asps is under their lips.* Sin wars against our Souls. *1 Pet.* 2. 11. And will be the Death of our Souls, if we do not forsake it. *Rom.* 6. 23. *The wages of sin is death.* We flee from Death, and those things that bring Death. VVhen there was a deadly herb in the pottage, the Sons of the Prophets would not eat thereof, but cryed out, *O thou man of God,*

God, there is death in the pot, and they would not eat thereof. 2. King. 4. 40. I may say the like to impenitent sinners, O thou sinner, there is Death in thy sins, O thou Drunkard, there is Death in thy Cup, O thou Unclean Person, there is Death in the Harlots house, and to the unrighteous man, there is Death in thy false weights, and false measures, and deceitful-balances. And shall not this make us willing to leave our sins, that there is Death in our sins.

4. If no consideration will encline your hearts to a willingness to forsake your sins, look up to Christ that he would put forth his grace, and divine power upon your Souls, to make you willing to forsake your sins, and willing to serve and obey him. *Pf. 110. 3. Thy people shall be a willing people in the day of thy power.*

5. See what it is which makes you so unwilling to leave your sins, and get those cords cut in sunder, whereby your wills and affections are hold intangled in your sins. VVhen men are unwilling to leave their sins, it is usually from one of these two causes, either from the delight and pleasures they have in their sins, or from the gain, and profit they have by them. Most men are very unwilling to part with their sinful gain. *Act. 16. 19, 20, 22. Act. 19. 24, 25, 27.* And with their sinful pleasures, in so much, that they love their pleasures more than they love God. *2 Tim. 2. 5. Lovers of pleasures more than lovers of God.* I shall endeavour the removal of both these.

*§. Arg. To perswade us to be willing to part with our most delightful, and pleasing sins.*

1. God parted with his beloved Son, in whom He was well pleased for us, and delivered him up to death for us. *Matth. 3. 17. This is my beloved Son, in whom I am well pleased. Rom. 8. 32. He spared not his own Son, but delivered him up for us all.* And shall not we part with our beloved and pleasing sins for him, and deliver them up unto Death. They that take most pleasure in their sins, and have the greatest love for them, will, or ought to be ashamed to say, they love their sins, and are pleased with their sins, as much as God loved Christ, and was pleased with Christ, and therefore they should also be ashamed to spare their sins, and not deliver them up to Death for the enjoyment of Christ.

2. God will give thee better pleasures than ever thou foundest in thy sins, if thou wilt part with thy sins, he will give thee better pleasures in this life. *Job. 36. 10, 11. He commandeth that they return from iniquitie. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.* There are better pleasures to be found in Christ, and in the ways and ordinances of Christ, than are to be found in sin. *Prov 3. 17. Her ways are wayes of pleasantness. Ps. 36. 8. They shall be abundantly*



*abundantly satisfied with the fatness of thine house, and thou shalt make them drink of the rivers of thy pleasures. The comforts of the Holy Ghost are infinitely better than the pleasures of sin. Now if you forsake your sins, and walk in the fear of God, you shall have the comforts of the Holy Ghost. Act. 9. 31. Walking in the fear of God, and in the comfort of the Holy Ghost. Besides the pleasures that God giveth you in this life, if you will leave your pleasing sins, God will give you the pleasures of Heaven, where you shall live in fulness of joy, and pleasures for evermore. Ps. 16. 11. In thy presence is fulness of joy, at thy right hand there are pleasures for evermore.*

3. Pleasing sins are like poyson in sweet wine. What wise man will be allured to drink a draught of poyson, because 'tis put into sweet VVine. though it be sweet in the mouth, it will torment and rack a man exceedingly. *Job 20. 12, 13, 14. Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still in his mouth. Yet his meat in his bowels is turned, it is the gall of asps within him.* The poyson of asps is the most deadly poyson. Those sins in which men find most pleasure, will one day torture and torment their Consciences, as much as the most deadly poyson doth their Bowels. Mens pleasing sins will be like the little book the Angel gave the Apostle, which was in his Mouth

sweet as hony, but made his Belly bitter. Rev. 10. 9, 10. Sweet sins will be bitterness in the latter end. Take an instance in two sorts of sins, in which men find pleasure, Uncleanneſs and Drunkenneſs. Prov. 5. 3, 4. *The lips of a ſtrange woman drop as an hony comb, and her mouth is ſmoother than Oyl, but her end is bitter as Wormwood, ſharp as a two edged Sword.* Prov. 23. 31, 32. *Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth it ſelf aright; At the laſt it biteth like a Serpent, and ſtingeth like an Adder.*

4. The pleaſures of ſin will coſt a man dear without Repentance, for they ſhall be puniſhed with the pains and torments of Hell for ever; And from the firſt day that a man comes into the torments of Hell, all the pleaſures of ſin will vaniſh away for ever. The Rich man that had fared deliciously every day, when he was in Hell could not get one drop of Water to cool his Tongue; They are dear bought pleaſures, that muſt be paid for in Hell torments. *Momentaneum eſt quod delectat, Eternum quod cruciat;* The pleaſures of ſin are gone in a moment, but the pains of Hell are for Eternity.

5. The pleaſures of ſin are ſuch poor, vain, vile things, that bitter and ſharp afflictions are rather to be choſen than the pleaſures of ſin, which are but for a ſeaſon. *Moses* who was a wiſe man, preferred the afflictions of a Wilderness

derness with the people of God, before the delights and pleasures of a Kings Court, when they could not be enjoyed without sin. *Heb. 11. 25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.*

S. Arg. *To perswade us to leave gainfull and profitable sins.*

1. Such gain as is gotten by sinfull and unrighteous means, will prove the greatest loss in the World ; For it is gotten with the loss of our Souls, and with the loss of the Kingdom of Heaven. *1 Cor. 6. 9. Know ye not that the unrighteous shall not inherit the Kingdom of God? And what loss like the loss of our Souls, and the loss of a Kingdom, even the Kingdom of Heaven? The gaining of the whole World will not make up this loss. Mark 8. 34. For what shall it profit a man, if he shall gain the whole World, and lose his own Soul.*

2. You shall gain greater and better things by forsaking your sins, and leading a Godly Life, than you can gain by continuance in your sins ; For what you gain by Unrighteousness doth you very little good, but Godliness will be profitable to you for all things, both in this life, and in the life which is to come *1 Tim. 4. 8. Godliness is profitable unto all things, having the promise of the life that now is, and that*

*that which is to come.* If you will leave your gainfull sins for Christ, you shall in gaining Christ, gain unsearchable Riches. *Eph. 3. 8.* Yea in gaining Christ you shall gain all things. *1 Cor. 3. 21, 22, 23.*

3. Such gain as a man gets unrighteously will profit a man nothing, either in a day of wrath, or in the day of death, or at the day of judgment. *Prov. 10. 2. Treasures of wickedness profit nothing.* Though a man hath gotten a vast Estate, though he hath heaped up Treasures in great abundance, yet if he hath gotten them by wicked ways, they will profit him nothing; They will be so far from profiting him, that they will hurt him exceedingly. What a man gets unrighteously, he leaves behind him when he dyeth, but his guilt will follow him into the other World, and will torment him like Fire. *Jam. 5. 3. Your Gold and Silver is cankered, and the rust of them will be a Witness against you, and shall eat your Flesh as it were Fire, ye have heaped Treasures together for the last days.*

4. Uprightness and Righteousness in our dealings, is a far better way to get an Estate than Fraud and Unrighteousness. For

(1.) Such as deal Truly and Righteously shall have God's Blessing in an abundant manner. *Prov. 28. 20. A faithfull man shall abound with Blessings:* but sin and wickedness bringeth the curse of God. *Prov. 3. 33. The curse of the Lord is in the house of the wicked.*

Now

Now who is in the most likely way to thrive, they that have the curse, or they that have the Blessing of God.

(2.) If a man should get but a small Estate that dealeth righteously and uprightly, yet a little estate gotten righteously, is better, and hath more comfort in it, than great Revenues gotten by unrighteous ways. *Pf. 37. 16. A little that a righteous man hath, is better than the riches of many wicked. Prov. 16. 8. Better is a little with righteousness, than great revenues without right.* For there is more comfort in a little gotten with Gods blessing, than in a great deal gotten by sinfull ways. *Prov. 10. 22. The blessing of the Lord it maketh Rich, and he addeth no sorrow with it.*

(3.) What is gotten Righteously abideth longer than what is gotten by sinfull ways. *Jer. 17. 11. He that getteth Riches, and not by right, shall leave them in the midst of his days, and at his end shall be a Fool. Prov. 28. 22. He that hasteth to be Rich, hath an evil Eye, and considereth not that Poverty shall come upon him ;* That is, he that makes such hast to be Rich, as that he will use undue courses to get Riches, takes the ready way to become a Poor man ; But when men get Estates Righteously, that is the way to have their Estates blessed to themselves. *Prov. 28. 10. The upright shall have good things in possession. And to their Posterity for many Generations ; Prov. 13. 22. A good man leaveth an inheritance*

*tance to his Childrens Children, and the wealth of the sinner is laid up for the just.*

**Sect. 4** *Obeying Christ even in the most difficult Precepts of the Gospel, should not make us refuse closing with Christ.*

A 4th. hinderance to our closing with Christ is unwillingness to come under his Government, and yield obedience to the commands of the Gospel, especially such commands as are cross to our interest, and contrary to our corrupt natures, and in such commands as are like the pulling out of right eyes, and cutting off Right hands ; In such cases, and in reference to such commands ; Many are ready to say, this is an hard saying, who can bear it ? *Joh. 6. 60.* And say in their hearts, *We will not have this man to Reign over us. Luk. 19. 15.* Now to remove this stumbling block, I shall propose some arguments to perswade us to be willing to receive Christ for our Lord, and to obey him in the most difficult duties that he requireth of us, even such as are like the cutting off a right hand, and pulling out a right eye.

1. The Lord Jesus commands us to do nothing, requireth nothing of us, but what is for our own good. *Mich 6. 8.* *He hath shewed thee O man what is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God.* The  
Lord

Lord requireth of us that we do justly, that we love mercy, that we walk humbly with our God, and why? because these things are good for us. *Deut. 10. 12, 13. And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God—to keep the Commandements of the Lord, and his Statutes, which I command thee this day for thy good.* Yea even such commands of Christ as seem hardest to Flesh and Blood, are greatly for our good. It seems a very hard matter to cut off our Right Hand or our Foot, or to pluck out a Right Eye, when any of these Members cause us to offend: yet it is really better for us to remove the impediments of our Salvation, though as dear as our Eyes, as usefull and beneficial to us as our Hands and Feet, and to enter into Life, blind, and halt, and maimed, than to reserve the occasions of offence and stumbling, and to be cast into Hell Fire. *Mark 9. 43. to the 48. ver.*

2. If the work seem hard and difficult which Christ sets us about, yet the wages he gives are exceeding great, which he gives to them that serve him and obey him; He gives no less Reward to all his Servants, than a Kingdom. *Luk. 12. 32. Fear not little Flock, it is your Fathers good pleasure to give you the Kingdom.* He gives his Servants the same Glorious Kingdom which he himself hath. *Joh. 12. 26. If any man serve me, let him follow me, and where I am, there shall also my Servant*



*Servant be.* He gives an Eternal Kingdom to them that obey his Commandments. *Heb. 5. 9. Job. 12. 50. I know that his Commandment is Life Everlasting.* This may reconcile our hearts to the Commandments of the Gospel, there is no Commandment of Christ but it is in order to our obtaining Everlasting Life. Now this consideration that Christ will give us a Kingdom, an Everlasting Kingdom that cannot be removed, should make us willing to engage in any difficult service for Christ, and desirous to do him all the service we can, and to serve him in a gracious and acceptable manner. *Heb. 12. 28. Wherefore we receiving a Kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear.*

3. You have a long time served and obeyed the lusts of your own heart; And sin is a most cruel Master, a Master that kills and murders all his Servants, that do not forsake his service; The wages that sin gives all his Servants is Death; *Rom. 6. 23. The wages of sin is Death.* And will you rather serve a Murderer, a cruel Master that will kill, than serve and obey Jesus Christ who is the Lord of Life and Glory, who saves all his Servants from Eternal Misery?

4. Though some duties of the Gospel seem hard to Flesh and Blood, yet they bring rest to the Soul. *Math. 11. 29. Take my Yoke upon you, and learn of me, for I am meek and lowly*

lowly in heart, and ye shall find rest for your Souls. Rest is a desireable thing, especially rest for our Souls. *Issachar* underwent great burdens for the obtaining of rest. *Gen.* 49. 14, 15. *Issachar is a strong ass, couching between two burdens, and he saw that rest was good, and the Land that it was pleasant, and bowed his shoulders to bear, and became a servant to tribute.* But rest for the Soul is much more desireable than outward rest, and therefore we should be willing to submit to any burden that our Lord *Jesus* layeth upon us, seeing he will give us rest for our Souls.

5. Though *Christs* Yoak may seem hard, and his burden heavy to Flesh and Blood, yet in truth and reality it is easy and light. *Mat.* 11. 29, 30. *Take my yoke upon you, for my yoke is easy, and my burden is light.* Now *Christs* yoke is easy and his burden light in several respects.

(1.) Because he requireth nothing of us, but what he by his Spirit will enable us to do. *Ezek.* 36. 27. *I will put my Spirit within you, and cause you to walk in my Statutes.*

(2.) Because he writes his laws in our hearts. and when the law is written in the heart, it makes the hardest service easy and delightfull. *Psal.* 40. 8. *I delight to do thy will O my God, yea thy Law is within my heart.* This will, spoken of here, was *God's* will concerning *Christ*, that he should offer up himself a Sacrifice for our sins, as appears from

from *Heb.* 10. 6, 7, 8, 9, 10. which though it was difficult service, Christ did with delight, having the Law of God in his heart.

(3.) Love to Christ makes all difficulties easie, and his service delightful. *Joh.* 5. 3. *This is the love of God that we keep his Commandments, and his Commandments are not grievous.*

(4.) His Yoke is easie, because it is sweetened with the comforts of the Holy Ghost. Our Lord Jesus sends the Spirit, the Comforter into their hearts that keep his Commandments, that dwell, and abide with them for ever. *John.* 14, 15, 16, 17. *If you love me, keep my Commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; and by virtue of these comforts which they have from the Spirit of God, they can go on singing in the ways of the Lord. Ps.* 138. 5. *Yea they shall sing in the ways of the Lord.*

(5.) His Yoke is easie, and burden light, compared with the burden of the Law, and the burden of sin. The Law was a Yoak which was very hard to be born. *Act.* 15. 10. And the burden of sin is heavier than the burden of the Law, it was such as *David* complained was too heavy for him. *Pf.* 38. 4.

§. 5. Loving, and preferring other things above Christ, and hindrance of our being partakers of Christ. This Obstacle removed.

5. Another hindrance of our receiving and accepting Christ, is, when there is something or other that lyeth nearer our heart than Christ, which we love, and prefer above Christ, and are not willing to part with for Christ. Now to such I would say these things.

1. You can have no part in Christ, unless you love and prefer him above all things in the world, and be willing to forsake all things for him. *Math. 10. 37. He that loveth Father or Mother more than me, is not worthy of me, and he that loveth Son or Daughter more than me, is not worthy of me.* Our Parents, and our Children may and ought to be loved, but not more than Christ, for if we love the dearest Relations we have in the world more than Christ, we shall not be partakers of Christ. *Luk. 14. 33. Whosoever he be of you, that forsaketh not all that he hath, cannot be my Disciple.* For if a man love any things, or persons more than Christ, when those things or persons come in competition with Christ, he will forsake Christ, rather than those things or persons which he loves above Christ.

2. A man may go far in the profession and practice of Religious duties, and may prefer

Christ above many things, and yet may have some one thing ly nearer his heart than Christ, and rather than part with that one thing, he may chuse to part with Jesus Christ. An example of this we have in the young man that came to Christ to enquire how he might obtain Eternal Life. He spoke respectfully, affectionately, and understandingly to Christ. *Matth. 19. 17. Good Master, what good thing shall I do, that I may have Eternal Life?* He shewed his respect to Christ, in calling him Master, his affection in calling him good Master, his understanding in that he came to Christ about the weightiest matter in the whole world, Eternal Life; and his good inclinations, that he desired to know what good thing he should do to have Eternal Life. Moreover he had from his youth up addicted himself to the observation of the Commandments of God. *All these things have I kept from my youth up.* Yet this young man had one thing that lay nearer his heart than Christ, and that was the love of the world. *Mark. 10. 21. One thing thou lackest, go sell whatsoever thou hast.* And when Christ put him on the Tryal, he chose rather to part with Christ, than with his possession, though it was some grief to him to part with Christ, yet he went away from him rather than he would part with his possessions. *Matth. 19: 22. When the young man heard that saying, he went away sorrowful, for he had great possessions.*

3. There is no person, nothing in the whole world that deserves so much of our love as Christ. It is most equitable and reasonable that we should love Christ above our dearest Relations, above all things and persons whatsoever On several accounts. I will name two, or three.

(1.) None ever shewed such love to us, as Christ hath done. The love of Father and Mother, and the dearest Friends we have in all the world, is short of the love of Christ. The greatest love that man can shew, is to die for his Friend. *John 15. 13. Greater love hath no man than this, that he lay down his life for his Friends.* This love Christ hath shewn to us, he layd down his life for us; yea, greater than this, for he did not lay his Life for us when we were Friends, but when we were Enemies. *Rom. 5. 10. When we were Enemies, we were reconciled to God by the death of his Son.* All earthly similitudes, as the love of an Husband to his Wife, the love of Parents to their Children, the love of a man to his Friend are too short to set out Christ's love to us, and therefore he fetcheth a comparison from Heaven, and likens his love to us, as his Fathers love to him. *Joh. 15. 9. As the Father hath loved me, so have I loved you.* As Christ's love is greater to us than the love of any man in the world, so it is of longer continuance. Our Parents love was not towards us till we had our beings, and ceaseth when



we go to our Grave, for though there be grief and sorrow for a season at our Death, yet in process of time, dead men are forgotten both by them that loved, and hated, and envied them. *Eccl. 9. 5, 6. The memory of them is forgotten. Also their love, and their hatred, and their envy is now perished.* But Christ's love to us is Everlasting. It was towards us before we had our beings, even from Everlasting, and will be towards us, when we shall cease to be in this world even unto Everlasting. *Jer. 31. 3. I have loved thee with an everlasting love.* Now Christ having loved us more than any man ever loved us, it is but reason that we should love him above all.

(2.) Jesus Christ is more amiable than any other persons or things in the World. *He is altogether lovely. Cant. 5. 16.* This can't be said of any Creatures since the fall of man, that they are altogether lovely, for there is something of unloveliness in them. Whatsoever there is in any Creatures that may attract our love, it is eminently and transcendently in Christ. As for Instance,

Is our love drawn by others love to us? Love will beget love in all sorts of men. *Luk. 6. 32. Sinners love those that love them.* Never any man shewed such love to us, as Christ hath done, as proved before. Doth beauty draw our love, it is said of Christ, *Thou art fairer than the Children of men. Ps. 45. 2.* There are all excellencies and perfections to be found  
in



in Christ. Is our love drawn by beneficence and bounty? Thus doth great things with most men. *Prov. 19. 5. Every man is a Friend to him that giveth gifts.* None ever gave us such gifts as Christ hath given to us, none hath been so bountiful and beneficial to us, as Christ Jesus. Is it propriety that ingageth our affections? A man loveth his own Children above other Children, and his own things above other things. *John 15. 19. The World loves his own.* There is nothing so much our own in this VWorld, as Christ is, if we be true Christians. He is our own Lord, and our own Master, he hath given himself for us, and given himself to us; He is ours by an Everlasting Covenant, we are united to him, he is our Head, and we are Members of his body, and he dwelleth in us by his Spirit. And we are more his, than we are our own, or any other mans. He made us, and he redeemed us, and bought us with a price, and hath betrothed us to himself.

(3.) We are under greater Obligations and Ingagements to love Christ, than we are to love our Parents, or any other Relations, or dearest Friends in the world. For none ever did, or suffered such great things for us, of Christ hath done. He hath reconciled us to God, He hath obtained for us the pardon of all our sins, he hath saved us from the torments as Hell, he hath purchased an Everlasting for our Inheritance in the other VWorld, he hath

hath made us Kings and Priests to our God, He appeareth in the presence of God for us, and is continually making intercession for us: The benefits we have by Christ are innumerable. It is said of *David*. *1 Sam. 18. 16. All Israel and Judah loved David, because he went out, and came in before them.* Christ the Son of *David* doth more than this for us, he sticks closer to us than *David* did to *Israel*, he hath said, I will never leave thee, nor forsake thee. How ought we then to love Christ for this, and not only for this, but all the benefits we have by him. which are far greater than we have by any man in the the World.

4. It is most equitable and reasonable that we should in all things give Christ the preeminence, and prefer him above, and before all things in the world, and that on these accounts.

(1.) It is the will and good pleasure of God, the Father, that his Son Jesus Christ should be preferred by us above all things in the world, and therefore he hath made him head of the Church. *Col. 1. 18. And he is the head of the Body, the Church, that in all things he might have the preeminence.*

(2.) Jesus Christ is better than all things, and therefore to be preferred above, and before them, *Col. 1. 17. He is before all things, and by him all things consist.* He is above all the Angels of Heaven, who are his Servants, and worship and adore him. *1 Pet. 3. 22.*

Who

Who is gone into Heaven, and is on the right hand of God, Angels and Authorities, and Powers being made subject unto him. Heb. 1. 6. Let all the Angels of God worship him, He is better than all things in the VWorld. All that is in the world, is but dross and dung compared with Christ. Phil. 3. 8. And therefore we may say with David, Ps. 73. 25. Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee.

(3.) The Lord Jesus prefers such as love, and serve him, above all persons in the world. Exod. 19. 5. If you will obey my voice indeed, and keep my Covenant, then you shall be unto me a peculiar treasure above all people. Dent. 7. 6. The Lord thy God hath chosen thee, to be a special people unto himself, above all people that are upon the face of the Earth. He calls his Church the fairest among women. Cant. 1. 8. Now if Christ love and prefer us above all other persons in the world, is it not reason that we should love and prefer him above all things and persons in the whole world. ?

5. It is dangerous loving and preferring any thing above Christ. For

1. VVhat we love and prefer above Christ, we make it an Idol, an abominable Idol. There are Idols in the Heart, as well as Idols in the Temples. Ezek. 14. 3. Son of man these men have set up their Idols in their heart, Now that is an Idol in the Heart, which is loved and preferred above Christ. VVhat we love more

whither it be the true God, or an Idol, that we make our God. *Deut. 6. 5. Thou shalt love the Lord thy God with all thy heart.* Now the Idolatry of the heart is odious to God, as well as bowing the body to an Idol, for the Soul boweth to the Idols set up in the heart. And such as set up Idols in their hearts, shall be shut out of the Kingdom of Heaven, as well as they that bow their bodies to Idols. *Eph. 5. 5. For this ye know that no Whoremonger, nor Unclean person, nor Covetous man, who is an Idolater, hath any Inheritance in the Kingdom of God, and of Christ.* A Covetous man is called an Idolater, because he loveth the World above God and Christ, and this Idolatry, as well as worshipping Graven Images, will shut a man out of the Kingdom of God.

2. What we love and prefer above Christ, shall either be quickly taken from us, or else the enjoying of it shall become a curse to us. Oft times when we Idolize Creatures, God takes them away from us: To overlove any thing, is the ready way to lose it. When *Jonah* overjoyed in his Gourd, the Lord prepared a worm the next day, that smote the Gourd, and it withered. *Jona 4. 6, 7.* Or else God curses those things which we are overfond of, and makes them grievous crosses. When the *Jews* doted on the *Assyrians*, God gave them into the hands of the *Assyrians*, to be spoiled and destroyed by them. *Ezek. 23. 5, 12.*

**Sect. 6.** *Such, as complain of inability to come up to the terms of the Gospel, answered.*

It may be some will say, I wish I could close with the terms on which Christ is offered in the Gospel, but I find I am not able to do it, I find in my self an inability to believe and repent, I can't obey Christ, and deny my self, and suffer for Christ; I wish I could do these things, but I find no power, yea sometimes I find opposition and reluctancy in my will, against the terms of the Gospel, what would you say to one in my condition.

*A.* 1. The main thing that God looks at, is that we should be willing to have Christ, as he offers him to us in the Gospel; That we be willing to believe in him, willing to repent of our sins, willing to obey Christ, willing to suffer for his sake, willing to be saved by him, in his own way; For God is willing to give Christ, and all his benefits unto every one that is willing to receive him.

*Rev. 22. 17. Whosoever will, let him take the water of life freely.* As it is in matters of charity, where there is a willing mind, God accepts it, though there be not ability to do that which we are desirous to do. *2 Cor. 8. 12. If there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not.* So it is in other

Evan.

Evangelical duties, if there be a willing mind to perform what the Gospel requireth, it is accepted although there be not power and ability to do what is required of us. If there be a willingness to leave our sins, and obey the Lord, it is accepted as obedience. *Isa. 1. 16. 19. Cease to do evil, learn to do well— If ye be willing and obedient ye shall eat the good of the Land.* There may be a willingness to that good which we want power to perform, and where there is such a willingness, it is taken notice of, and accepted by God. *Math. 26. 41. The Spirit indeed is willing, but the Flesh is weak.*

2. If you find a want of power to come up to the terms of the Gospel, this should not keep you from Christ, but cause you to go to him, that he give you power and strength to do what he requireth of you. The Apostle of himself was as weak as we are, he could do nothing, no nor think any thing that was good. *2 Cor. 3. 5.* But through Christ's strengthening him, he could do all things. *Phil. 4. 13.* If we find we can't believe, we must look unto Christ, that he would work Faith in us. *Heb. 12. 2. Looking to Jesus the Author and Finisher of our Faith.* If we can't Repent, we must look unto Christ to give us Repentance, for he was Exalted to give Repentance to those that can't Repent, as well as Remission of sins to them that do Repent.



*Act. 5. 31.* If we can't obey Christ and walk in his ways, we must look unto Christ to put his Spirit within, and to cause us to walk in his ways. *Ezek. 36. 27.* If we can't love and prefer Christ above all things, we must look unto Christ that he would Circumcise our hearts to love him, with all our hearts and all our souls. *Deut. 30. 6.* If we can't deny our selves for Christ, we must look to him to give us a self-denying heart. *Ezek. 36. 26.* If we can't suffer for Christ, we must look unto him to give us a suffering Spirit. *Phil. 1. 29.*

3. If you find some unwillingness as well as an inability to close with Christ upon the terms of the Gospel, seek unto God to work in you both a will and power to accept of Christ as he is offered in the Gospel. To encourage thereunto, consider,

(1.) Both are Gods work, which he works in us, out of his free grace. It is God that makes us willing to close with Christ on the terms of the Gospel, and it is God that gives us power to believe, repent, deny our selves, take up our Cross and follow Christ. *Phil. 2. 13.* *It is God which worketh in you both to will and to do, of his good pleasure.*

(2.) Both are promised and may be obtained of God, if we will seek for them. He hath promised to encline our wills to embrace Christ. *Psal. 110. 3.* *Thy people shall be a willing*



ling people in the day of thy power. And he hath promised to give power also to them that have no might. *Isa. 40. 29. He giveth power to the faint, and to them that have no might he encreaseth strength.*

(3.) Both a will to embrace Christ, and power have been sought with good success. *Cant. 1. 4. Draw me, we will run after thee, the King brought me into his chambers.* Draw me, that is, make me willing and able to come to thee, and this request was answered, the King brought me into his Chambers, that is, according to my desire, drew me unto himself. *Psal. 119. 36. Encline my heart unto thy Testimonies.* When we feel any averfeness in our hearts, to any of the ways of God, we must go unto God to encline our hearts to walk in his ways.

*Seet. 7. Mens not seeing their need of Christ, is an hinderance of their closing with Christ; Several causes hereof, 1. Resting in a blameless Conversation. 2. Resting in Church Priviledges. 3. Resting in our own Righteousness. 4. Resting satisfied with the World.*

Another sort of hinderances that keep many from closing with Christ, besides sticking at the terms of the Gospel, is when men do not see their need they have of Christ, but rest satisfied with other things instead of Christ,  
and

and that is occasioned several ways; I will instance in three or four. As

1. Resting in a civil blameless Conversation, free from gross sins.
2. Resting in Church priviledges.
3. Resting in our own Righteousness.
4. Resting satisfied with the World.

Seeing many men do rest in their being of a civil and blameless Conversation, and being free from gross sins, and thereupon do not see any need of Christ to save them, but hope to go to Heaven when they dye, because they live in a blameless manner, I shall shew that this is not sufficient to Salvation, without an interest in Christ.

1. It is the duty of all that expect to go to Heaven when they dye, to endeavour to live in an holy blameless manner. *Phil. 2. 15. That ye may be blameless and harmless, the Sons of God without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as lights in the World. 2 Pet. 3. 14. Seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.*

2. Though it be the duty of all that expect to go to Heaven when they dye, to live in a blameless manner, and to keep themselves from the pollutions of the World, yet a civil and blameless Conversation, a Conversation free from gross sins is not sufficient to carry a man

man to Heaven, without an interest in Christ; For a man may live civilly, and be free from gross sins, and yet be in a dangerous and damnable condition, on several accounts. As

1. He may be an ignorant man, and have no knowledge of God and Christ, he may have no understanding in the mysteries of Salvation: And such as live and dye without Understanding, God will have no mercy upon them, and will shew them no favour. *Isa.*

*27. 11. It is a People of no Understanding, therefore he that made them will have no mercy on them, and he that formed them will shew them no favour. And they shall perish for ever on whom God will have no mercy, and to whom he will shew no favour.*

2. A man may live civilly and be of a blameless Conversation, and yet be an Unbeliever, be one that hath no Faith in Christ; And all such as do not believe in Christ shall be damned, and have their portion in the Lake that burneth with Fire and Brimstone. *Mark 16.*

*16. He that believeth not shall be damned. Rev.*

*21. 8. The Unbelieving — shall have their part in the Lake that burneth with Fire and Brimstone.*

3. A man may be free from gross sins and live civilly, and yet dye Eternally for want of a new heart, and be shut out of the Kingdom of Heaven for not being born again. *Ezek.*

*18. 31. Make you a new Heart, and a new Spirit, for why will you dye, O house of Israel.*

*Joh.*

*Joh. 3. 3. Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God.*

4. A man may lead a civil life, and be free from gross sins, and yet have no love to Jesus Christ: And such as have no love to Christ are in a cursed condition. *1 Cor. 16. 22. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha;* That is, let him be accursed, and let him remain accursed till the Lord cometh to take vengeance on him.

5. A man may be free from gross sins, and yet be guilty of spiritual sins, and be in a damnable condition for his spiritual sins. As for instance; A Man may never touch a Woman, and yet be an Adulterer in the sight of God, by the lustings of his heart. *Math. 5. 28. Whosoever looketh upon a woman to lust after her, hath committed Adultery already with her in his heart.* A man may never strike his Neighbour, and yet be a Murderer in the sight of God, by hating him in his heart. *1 Joh. 3.*

*15. Whosoever hateth his Brother is a murderer, and ye know that a murderer hath Eternal Life abiding in him.* A man may never bow his body to an Idol, and yet be an Idolater in the sight of God, by over-loving and trusting in his Riches. *Col. — Nor covetous man who is an Idolater hath inheritance in the Kingdom of God, and of Christ.* He may have a civil life, and yet be an Atheist in his heart. *Psal. 14. 1. The Fool hath said in his heart there is no God.* Many

Many persons rest in their Church privileges, as that they are born of Religious Parents, are Members of Churches, have been Baptized, are frequenters of Gods Ordinances, have received the Lords Supper, and therefore they hope it shall go well with them. Thus the Jews bore up themselves, that they were *Abraham's Seed*, were Circumcised, had the Temple of God among them. *Joh. 8. 33. We be Abraham's Seed. Jer. 7. 4. Trust ye not in lying words, saying the Temple of the Lord, the Temple of the Lord— But none of these things will avail me to Salvation, unless they have an interest in Christ. As I shall make appear these ways.*

1. To be born of Religious Parents, of Parents in Covenant with God is a great Blessing, but if they do not seek and serve that God whom their Fathers served, but forsake him, and go in the way of their own hearts, though their Fathers were as Holy men as ever lived upon the face of the Earth; God will cast their impenitent, degenerate, disobedient Children into Eternal Torment. *David* was a man after Gods own heart, yet he tells his Son *Solomon*, that if he forsook the Lord, the Lord would cast him off for ever. *1 Chron. 28. 9. And thou Solomon my Son, know thou the God of thy Father, and serve him with a perfect heart, and willing mind— If thou seek him he will be found of thee, if thou forsake him he will cast thee off for ever. The Jews bore*

up themselves with this, that they had *Abraham* to their Father, but *John* the Baptist takes them off from this. *Mat. 3. 9. Think not to say within your selves, we have Abraham to our Father*; As if he should have said, you are apt to rest upon this, that ye are the Children of *Abraham*, that ye have such a man as *Abraham* to your Father, who was the Friend of God, but this will not avail you to Salvation, that you are *Abraham's* Children. *Think not to say within your selves, we have Abraham to our Father. For Abraham's impenitent Children shall be cast into Hell, when as their Father is in Heaven, and they shall not by all their entreaties, get so much favour from Abraham, as to have one drop of water to cool their Tongues. Luk. 16. 23, 24.*

2. It is a great priviledge, and an honour to be a Member of a Church of Christ, but this will not avail a man to Salvation, that he is a Member of a Church, unless he be also a Member of Christ; For there are Hypocrites as well as sound Christians in the purest Churches in the World. Christ had but a small Church, Twelve Persons selected out of the Twelve Tribes of *Israel*, but yet amongst them few there was an arch Hypocrite, that differed little from the Devil. *Joh. 6. 70. Have not I chosen you Twelve, and one of you is a Devil.* There are barren as well as fruitfull Trees in the Lord's Vineyard, and the barren Trees shall be hewen down, and cast into



into the Fire. *Math. 3. 10. And now the ax is laid unto the root of the Trees, therefore every Tree which bringeth not forth good fruit is hewen down, and cast into the fire.* There is Chaff as well as Wheat in Christ's Floor, and when he purgeth his Floor, he will burn up the Chaff with unquenchable Fire. *ver. 12. Whose Fan is in his hand, and he will thoroughly purge his Floor, but he will burn up the Chaff with unquenchable Fire.* There are foolish as well as wise Virgins, that have their Lamps as well as the wise, but have no Oyl in their Vessels, whose lot will it be to be shut out of the Kingdom of Heaven.

3. It is a duty and a priviledge to pertake of the Sacraments, and attend upon the Ordinances of the Gospel, but yet this will not avail a man to Salvation, if he do not accept of Christ as he is tendered in the Gospel, as will appear these ways.

(1.) No Priviledges, no Ordinances, no Sacraments will avail a man to Salvation, unless he be a new Creature. *Gal. 6. 15. For in Christ Jesus neither Circumcision nor Uncircumcision availeth any thing, but a new Creature.* Circumcision was an Ordinance of God, a profitable Ordinance, *Rom. 3. 1, 2.* a painfull Ordinance, they that were Circumcised underwent much pain, and were sore for several days; *Gen. 34. 25.* It was a token and seal of the Covenant, *Gen. 16. 11.* yet Circumcision availeth none to Salvation, but such



as were new Creatures; Now many that attend on Ordinances, and receive the Sacraments are no new Creatures.

(2.) Many that attend on the Ordinances of the Gospel, and have been Baptized in the name of Christ, and do receive at the Lords Table, are workers of iniquity. *Isa.* 58. 1, 2. *Ezek.* 33. 31, 32. And it is not hearing the word Preached, and frequenting the Lords Table will avail men to Salvation, if they be workers of iniquity. *Luk.* 13. 26, 27. *We have eaten and drunk in thy presence, and thou hast taught in our streets, but he shall say, I tell you, I know you not whence you are, depart from me, ye workers of iniquity.*

(3.) The participation of Sacraments and Ordinances of the Gospel, is accounted as nothing by such as are impenitent sinners. *Rom.* 2. 25. *If thou be a breaker of the Law, thy Circumcision is made Uncircumcision.* *Jer.* 9. 25, 26. The Uncircumcised in heart among the Jews, have the same lot with the Uncircumcised Egyptians, Edomites, Ammonites and Moabites. The impenitent Jews offered up a multitude of Sacrifices unto God, but the Lord accounted all as nothing. *Isa.* 1. 11, 13. *To what purpose is the multitude of your Sacrifices, unto me saith the Lord— Bring no more vain Oblations, Incense is an abomination to me— Their Oblations are called vain Oblations, as being of no value in the sight of God.*

Many persons are kept from coming to, and closing with Christ, by resting in the Law, or resting in their own Righteousness. They think they already have, or hope that in process of time they shall attain unto that Righteousness, which will commend them to God, and give them a right to Eternal Life, when as they have no Union with Christ, or Interest in Christ; That many men do rest in the Law, or in their own works of Righteousness, done in Conformity to the Law. We may see from such Scriptures as these, *Rom. 2. 17. Behold thou art called a Jew, and reatest in the Law; That is, as Pareus observs; Fiduciam ponis in lege, quasi ea te servaret, thou placest thy confidence in the Law, as if that could save thee; Or as de Dieu. Non lassat te peccationus, quippe qui ex lege quietem capias: The burden of thy sins do not weary thee, because thou findest ease from the law. Luk. 18. 9. He spake this parable unto certain, which trusted in themselves, that they were Righteous. Rom. 9. 31, 32. Now the reasons why men rest upon their own works of Righteousness, done in Conformity to the law of God, for that Righteousness which should commend them to God, and bring them to Eternal Life, are such as these.*

I. A natural inclination and propensity in all men, to look for Righteousness and Life on the terms of the first Covenant, which was to give life to such as should obey the law  
of

of God. *Do this and live; Gal. 4. 21. Tell me, ye that desire to be under the Law—* There is a desire in men to have Righteousness and Life by the works of the law.

2. Their ignorance of the true meaning, purity and spirituality of the law, wher by they are kept from seeing the imperfection of their own Righteousness, and because they comply with the outward performance of the law, they think they have that which will give them life. *Rom. 7. 9. I was alive without the law once, but when the Commandment came, sin revived, and I dyed.* That is, the Apostle, while a Pharisee, was without the right understanding of the law, and then he thought himself alive, in a good condition, one that should inherit Eternal Life, but when the Commandment came, that is, when I came to have a right understanding of the law, and it came to be applyed to my Conscience; *Sin revived*, that is, I discovered those sins which I knew not of before. I saw my self a lost sinner, and I dyed, that is, my hope of attaining Righteousness, and the Life was taken away.

3. Ignorance of Christ's being appointed of God to be our Righteousness, is another reason why men go about to establish their own Righteousness, and do not seek to Christ, to be found in him, to have his Righteousness imputed to them. *Rom. 10. 3. For they being ignorant of God's Righteousness, and going about*

*about to establish their own Righteousness, have not submitted themselves to the Righteousness of God.*

That resting on our own Righteousness, or hoping to attain Righteousness and Life from the works of the law, is an hinderance to our being made partakers of Christ; We may see from, *Rom. 7. 4. Ye are become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead.* By being dead to the law we may understand dead to it, as it is a Covenant of life, not as a rule of life, dead to the law in reference to our hope and expectation of life from the works of the law, but not dead to the law, in reference to our obedience and conformity to the law. And this being dead to the law, as a Covenant of life, preceedeth our being Married to Christ. Such as are Married to the law, and expect Righteousness and Life from the law, they are not Married to Christ; Now we are said to be dead to the law by the Body of Christ, that is, by that death which he suffered for us in his Body. Both as his Death hath purchased for us deliverance from the First Covenant, and the establishment of a new Covenant, and also it plainly declares that Righteousness is not possible to be had from the law, for then he needed not to have dyed, to have brought in another way of Righteousness. *Gal. 2. 21. If Righteousness come by the law then Christ is dead in vain.* If

If any say, how may we be taken off from resting in the law, from hoping to attain Righteousness and Life by our own works, done in obedience and conformity to the law of God, and be brought to see an absolute necessity of going to Christ for Righteousness and Life.

*A. 1. Let us see and consider, that it is utterly impossible for any man in this fallen estate, to attain unto that perfection of Righteousness and Obedience to the law of God, as to be justified and saved thereby. Rom. 3. 20. By the deeds of the law there shall no flesh be justified in his sight. Gal. 3. 11, 12. But that no man is justified by the law in the sight of God, it is evident, for the just shall live by Faith, and the law is not of Faith, but the man that doth them shall live in them. That no man can attain such a Righteousness from his observing the law as shall justify and save him; Is evident these ways.*

(1.) The law requireth personal, perfect, constant obedience in all things, else it pronounceth a curse against us. *Gal. 3. 10. Cursed is every one that continueth not in all things which are written in the book of the law, to do them. Now no man since the fall of Adam, Christ only excepted, ever did, or could continue in all things required in the law, without transgressing any command thereof at any time. Job. 7. 19. Did not Moses give you the law, yet none of you keepeth the law; And least*  
*X 4* any

any should say, Christ meaneth the carnal Jews only, when he saith, *none of you keepeth the law.* We may see from other Scriptures, that the holiest men upon earth, cannot keep the law of God without transgressing against it, at any time. *Eccl. 7. 20. For there is not a just man upon earth, that doth good and sinneth not.* 1 *King. 8. 36. There is no man that sinneth not.*

(2.) If any man could have obtained Righteousness and Life by the law, then there had been no need of Christs laying down his life for us. *Gal. 2. 21. If Righteousness come by the law, then Christ is dead in vain.* And such as go about to seek for Justification by the works of the law, do make Christs obedience, and his suffering death to be useless. *Gal. 5. 4. Christ is become of no effect to you, whosoever of you are justified by the law, ye are fallen from grace.*

(3.) God hath made a new Covenant to give us Life and Righteousness through believing in his Son. *Joh. 3. 16. Rom. 3. 21, 22.* And there had been no need of a new Covenant, of a new way to obtain Righteousness and Life, if Righteousness and Life could have been obtained by the law. For if it had been possible for fallen man to have had Righteousness and Life by the law, fallen man should have been saved by a Covenant of works, as well as Adam in innocency. *Gal 3. 21. Is the law then against the promises of God?*



God? God forbid, for if there had been a law given, which could have given life, verily, Righteousness should have been by the law.

(4.) None, that ever sought after Righteousness and Life by the works of the law, have been able to attain thereunto. *Rom. 9. 31, 32.* *Israel which followed after the law of Righteousness, hath not attained to the law of Righteousness; Wherefore? because they sought it not by Faith, but as it were by the works of the law.* It may be some will think, the reason why *Israel* could not attain to the Righteousness of the law, was because they were not zealous followers after Righteousness, but were cold and luke-warm, but that is a mistake, for many of them were zealous in observing the law. *Act. 22. 3.* *I was zealous towards God, as ye all are this day.* *Act. 21. 20.* Or it may be some will think that the reason why they could not attain to Righteousness, though they followed after it, was because they rested in an External Righteousness, and did not seek after Internal Righteousness, the Righteousness of the heart, but this was not the cause, for though many of them did rest in External Righteousness, yet others of them did look after an Internal Righteousness, they knew that God called for the heart. *Prov. 22. 26.* *When they fasted, they did not only afflict their bodies, but their Souls also for their sins.* *Isa. 58. 3.* *Wherefore have we fasted, wherefore have we afflicted our Soul? They were*



were solicitous to have the sins of their Souls pardoned, as well as their sinfull actions. *Mich. 6. 6, 7. Wherewithall shall I come before the Lord— Shall I give my first born for my Transgression, the fruit of my body for the sin of my Soul.* But the true reason why *Israel* that followed after Righteousness could not attain unto Righteousness, was because they sought not after that Righteousness which is by Faith, but sought it by the works of the law. *Rom. 9. 31, 32.*

2. We mistake God's end in giving the law, when we seek for Righteousness and Life by the works of the law; For the law was not given us to be a Covenant of life, that is, for this end, that we should expect Righteousness and Life by the works of the law. As appears.

1. Because God had settled another way of justifying and saving sinners, namely, by Faith in Christ, long before the giving of the law, and did confirm this way (Salvation through Faith in Christ) by an Everlasting Covenant made with *Abraham* and his Seed, 430 years before the giving the law by *Moses*. And therefore the law which given 430 years after God had revealed it to *Abraham*, that he would justifie and save him and his Seed, through Faith in Christ, could not make void that way of righteousness and life which God had before confirmed by Covenant to *Abraham*.

ham and his Seed; As you may see, *Gal. 3. 6, 7, 8, 9, 11—16, 17, 18.*

2. The law when given by *Moses*, found man so weakned by the fall of *Adam*, that it could not bring man to righteousness and life, but notwithstanding the giving the law, man would have perished Eternally, had not God sent his Son *Jesus Christ* to dye for our sins. *Rom. 8. 3. Gal. 3. 21.*

But for what end then was the law given, if not to a Covenant of life?

(A. 1.) To bring us to the knowledge of our sin and misery. *Rom. 3. 20. By the law is the knowledge of sin. Gal. 3. 19. Wherefore then serveth the law? It was added because of Transgressions.*

(2.) To be our School-Master to lead us to *Christ*, that when we see we can't attain that Righteousness which the law requires, we may seek for Justification and Salvation to *Jesus Christ*. *Gal. 3. 24. The law was our School-Master to bring us unto Christ, that we might be justified by Faith.*

(3.) The law was given to be a Rule of our lives, to direct us how to carry our selves towards God, and towards all men. *Prov. 6. 23. The Commandment is a lamp, and the law is light.*

3. Life and Righteousness is to be had in *Christ*, and no where else but in and by *Christ*. *1 Joh. 5. 11, 12. And this is the record, that God*

*God hath given us Eternal Life, and this Life is in his Son. He that hath the Son hath Life, and he that hath not the Son of God, hath not Life. And as Eternal Life is to be had in Christ, so also is that Righteousness whereby we are justified and accepted in the sight of God, to be had in Christ. Isa. 45. 24. Surely shall one say, in the Lord have I Righteousness and Strength. Jer. 23. 6. This is the name whereby he shall be called, the Lord our Righteousness.* For the better understanding of this, that the Righteousness whereby we are justified and accepted before God, is not any works of Righteousness which we have done in Conformity to the law, but the righteousness which Christ hath wrought for us, let us consider these 3 or 4 things.

(1.) All our own righteousnesses are full of imperfections, and therefore cannot justify us in the sight of God, who is a God of pure eyes, that cannot behold iniquity. *Isa. 64. 8. We are all as an unclean thing, and all our Righteousnesses are as filthy rags.* The Holyest men that ever lived, that have been full of good works, have been afraid to appear before God in their own righteousness. *Phil. 3. 9. And be found in him, not having mine own Righteousness, which is of the law—*

(2.) We not being able to bring unto God a righteousness of our own, whereby we might be justified and accepted, God provided a righteousness for us, in and by his Son  
Jesus

Jesus Christ, whereby we might be justified and accepted in his sight. 1 Cor. 1. 30. *Of him are ye in Christ Jesus, who of God is made unto us Righteousness.* 2 Cor. 5. 21. *For he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him.*

(3.) This righteousness of Christ, by and upon the account of which we are accepted and justified in the sight of God, is his Active and Passive Obedience. His Active Obedience in fulfilling all that righteousness which the law required. Rom. 5. 19. *As by one man's disobedience many were made sinners, so by the obedience of one, shall many be made Righteous.* And his Passive Obedience, whereby he suffered Death for our sins. Rom. 5. 9. *Being justified by his blood.* It was by his being made a Sacrifice for our sins, that we are made the righteousness of God in him. 2 Cor. 5. 20.

(4.) This righteousness of Christ, consisting of his active and passive obedience, is made over, or imputed to all that believe on him. Rom. 10. 4. *For Christ is the end of the law, for Righteousness to every one that believeth.*

4. A right understanding of the law would give us such a discovery of our sins, and the imperfections of our best works, as to take us off from resting in the works of the law for our justification before God. Gal. 2. 19. *I through the law am dead to the law, that I might live*

*live unto God.* I will mention two or three things concerning the law, that may convince us there is no hope for any man whatever, to attain righteousness and life by the law.

(1.) The law is Spiritual, and forbids Spiritual sins, and requireth Spiritual duties, and that may convince the Holyest man on earth of much sin, and make him cry out of himself, that he is an undone sinner, without the mercy of God and the mercies of Christ. *Rom. 7. 14. We know that the law is Spiritual, but I am Carnal, sold under sin.* The Spirituality of the law convinceth the Apostle Paul, that he had in himself much Carnality, and by reason of the sad effects of Original Corruption, he was not able to perform that Spiritual Obedience the law called for, which is the meaning of that expression, *sold under sin.*

(2.) The law forbids all evil motions, and sinfull inclinations of the heart. The first motions of sin that arise in the heart, and all evil lusts in the heart, though not consented to, though opposed are a Transgression of the law. *Rom. 7. 7. I had not known sin but by the law, for I had not known lust, except the law had said thou shalt not covet.* The Apostle did not understand the lustings and inordinate desires of the heart to be sin, when not consented to, till he considered, that the first motions of sin were forbidden by the law, and were Transgressions of that command, *thou shalt not covet.* If there be but a foolish thought

thought in our minds, though it be not allowed of, though it be not suffered to lodge there, it is a sin against the law of God. *Prov. 24.*

9. *The thought of foolishness is sin.*

(3.) The least omission at any time, of any duty that the law requireth, and the commission of the least sin that the law forbids, brings us under the curse of the law. *Gal.*

3. 10. *Cursed is every one that continueth not in all things that are written in the book of the law to do them.* If a man were able to keep the whole law, and should offend but in one point, he is guilty of Eternal Death by the law, as well as if he had broken all the Commandments of God. *Jam. 2. 10. Whosoever shall keep the whole law, and yet offend in one point, is guilty of all.* So *Grotius*; *Non minus morte punitur, quàm si omnia præcepta violasset.* And *Capellus*; *Æque damnatur ac si in omnibus deliquisset.*

(4.) There is no escaping this curse of the law, when we have offended in any one point, but by Jesus Christ; All the good works we can do in conformity to the law, will not exempt us from it, but do leave us under this curse. *Gal. 3. 10. As many as are of the works of the law, are under the curse.* The only escaping from the curse of the law is by Christ. *Gal. 3. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.* And therefore there is no resting for any man in the law, or in his own righteousness, no hope

hope that any man should attain righteousness and life by the law. But if we would have that righteousness whereby we may be accepted in the sight of God, and would have Eternal Life, we must seek for both in Christ, and if we close with Christ, we shall in him have righteousness and life.

Another great hinderance of closing with Christ, is this present evil world. A worldly Spirit hinders our closing with Christ, several ways.

1. Because when mens hearts are set upon the Profits, and Honours and Pleasures of the World, they make light of Christ, and prefer these things above Christ. This is evident from the parable of the King that made a Marriage for his Son, which was neglected by those that had their hearts set on the World. *Mat. 22. 5. They made light of it, and went their ways, one to his Farm, another to his Merchandize.* Many mens heads and hearts are so full of the World, that they make light of the offers of Christ, and Salvation by Christ.

2. Some persons are at such ease in their Worldly enjoyments, and are so well satisfied with the World, that they find no need of Christ, and Salvation by Christ, and desire no other Heaven but what they have here on the Earth, and to such men, their prosperity proves their ruin. *Prov. 1. 32. The prosperity of fools shall destroy them.* To such as these  
may



may be applyed the wo. *Luk. 6. 24. Wo unto you that are rich, for ye have received your Consolation.*

3. The love of the honours and pleasures and profits of the World, keepeth men from embracing Christ, because there are several duties in Christianity which cannot be performed, but they will expose us to reproaches and losses, and hardship, and hatred in the World. *Joh. 5. 44. How can ye believe which receive honour one of another, and seek not the honour that cometh from God only.*

Now no worldly thing, either the honours or pleasures, or profits of the World, should keep us from a sincere and hearty closing with ~~Jesus Christ~~, and that upon these grounds.

1. It is infinitely better to enjoy Christ than to enjoy all the honours, all the pleasures, all the profits, all the goodly things in the World, as will appear several ways.

(1.) The good things of this World can be enjoyed no longer than a man lives in this World; They may be taken away before we dye, but the term of life is the longest time of their enjoyment. They may be taken away by Fire, by Oppressors, by Foreign Enemies, that may strip us as naked as in the day we were born; Yea if God do not continue them with us by his Providence, they would of themselves flee away swiftly from us, and come at us no more. *Prov. 23. 5. Wilt thou set thine eyes upon that which is not?*

*For riches certainly make themselves wings; they flee away as an eagle towards Heaven; He doth not say wilt thou set thy heart, but wilt thou set thine eyes. The riches of the world in comparison of the Riches of Christ, are so far from deserving our hearts, that they are not worth the looking after with our eyes; He calls them things that are not, that is, are not what men think them to be, are not abiding, they are gone in the twinkling of an eye; He adds farther, that 'tis certain, riches are most uncertainly, for certainly they make unto themselves wings, and flee away as an Eagle towards Heaven. But if they be not taken away, if they do not flee away in the time of life, it is most certain, we must leave them all behind us when we dye. 1 Tim. 6. 7.*

*For we brought nothing into the World, and it is certain that we can carry nothing out. But if we embrace Christ, Christ and his benefits shall be ours for ever, This God is our God for ever and ever. Psal. 48. 14. He will not only stick to us, and bless us as long as we live, but he will give us all the good things of Heaven for an Everlasting Possession. Joh. 6. 47. Verily, verily, I say unto you, he that believeth on me hath Everlasting Life.*

(2.) All the things of this World, while they are enjoyed, are poor, vain empty things, that can't give any true satisfaction to the Soul, but create more vexation of Spirit, than they give comfort. Eccl. 2. 17. *All is vanity and vexa-*

*vexation of Spirit.* The words are few, but of large extent. All Worldly Enjoyments, Riches, Honours, Pleasures, all are vanity, empty things, uncertain things, and all are vexation of Spirit. A poor man that goeth to his day labour, hath more comfortable Nights and Days than many Rich men, that have abundance of the World. *Eccl. 5. 12. The sleep of a labouring man is sweet, but the abundance of the Rich will not suffer him to sleep,* Abundance of the VWorld rather causeth disquietment than comfort; But now such as embrace Christ, have solid and Soul satisfying comforts in Christ. *Psal. 13. 5, 6. My Soul shall be satisfied as with marrow and farness — When I remember thee upon my bed, and meditate on thee in the night watches.* The night is a solitary and uncomfortable time, yet in the night watches there are Soul satisfying comforts to be had in Christ. Such as embrace Christ by Faith, have in him and from him joy unspeakable. *1 Pet. 1. 8, In whom believing ye rejoyce with joy unspeakable and full of glory.*

(3.) A man may possess much of the world and yet be miserable here, *Jam. 5. 1.* and be miserable in the other world to all Eternity. *Luk. 16. 22, 23. The rich man dyed and was buried, and in Hell he lift up his eyes, being in torment — while he lived, he was cloathed in Purple, and fine linnen, and fared sumptuously every day. ver. 19.* but as soon as he was dead

he went to Hell, and was tormented in flaming Fire, and could not get so much as a drop of water to cool his Tongue. But they that get possession of Christ, and trust in Christ, are in a blessed condition whilst they live, and shall be in a most blessed condition for ever in the World to come. *Psal. 2. 12 Blessed are all they that trust in him.* All that accept of Christ for their Lord and Saviour, and are obedient to him, shall be saved with an Eternal Salvation. *Heb. 5. 9.*

2. The surest and best way to get the good things of this World, at least so much of them as is good for us, is to receive Christ, and seek after our Souls Salvation, and to live an Holy Life, rather than to neglect Christ, and our Souls Salvation, and to give our selves wholly, or chiefly to mind the things of the World, which may be proved several ways.

(1.) They that serve Christ, and seek chiefly after their Souls Salvation, have the promise of all things necessary for this Life, as well as the Life to come. *Math. 6. 33. Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.* *1 Tim. 4. 8. Godliness is profitable unto all things, having promise of the life that now is, and that which is to come.* And a promise from God is better security for the things of this life, than our own wisdom, or industry, or present possessions though great, or what else the whole World can afford to us.

(2.) When

(2.) When Christ becomes ours, the world is ours, so far as God seeth it needfull, and so far as he seeth it good for us, it shall be ours. *1 Cor. 3. 21, 22, 23. All things are yours, whether Paul or Apollo — or the world — all are yours, and ye are Christs.* All things in the world shall be for the furtherance of our Spiritual and Eternal welfare, the crosses as well as the comforts of the world.

(3.) All things in the world are at the disposal of God, and he gives them to whomsoever he will. *1 Chron. 29. 12. Both riches and honour come of thee — and it is in thine hand to make great. Dan. 4. 17. The most high ruleth in the Kingdom of men, and giveth it to whomsoever he will.* And seeing the whole world is at the disposal of God, is a likelier way to obtain the world, to seek and serve the Lord, and his Son Jesus Christ, or to live in the neglect of God, and to disregard his service?

*Obj.* But some may say, how is this the surest and best way to obtain the world, to embrace and serve Christ, when as ordinarily the servants of God have less of the world than other men.

*A. i.* They that seek and serve the Lord have as much of the world as the Lord seeth to be good for them. *Psal. 34. 10. They that seek the Lord shall not want any good thing.*

And it is far better being without, than having that which the Lord seeth would be hurtfull for us. And Riches are of that nature, that to have abundance of them proves a real hurt to some men. *Eccl. 5. 13. I have seen Riches kept for the Owners thereof, to their hurt.*

2. That little of the world which the servants of God have, is better than the great possessions of other men. *Psal. 37. 16. A little that a righteous man hath, is better than the Riches of many wicked.* If any say, how can this be, that a little that a righteous man hath should be better than the riches of many wicked? I answer.

(1.) The servants of Christ have more comforts in their little, than wicked men have in their abundance; For they have their little with Gods Blessing, which takes away the sorrow from what they possess. *Prov. 10. 22. The blessing of the Lord it maketh Rich, and addeth no sorrow therewith.* But other men have a curse and vexation added to what they have. *Prov. 3. 33. The curse of the Lord is in the house of the wicked.*

(2.) The Servants of Christ have their little with a good Conscience, and a good Conscience is a continual Feast. *Prov. 15. 15. a merry heart is a continual Feast.* Rich men make Feasts sometimes, which the poor servants of Christ can't do, yet they excell the Rich man, for they have a continual Feast.

One of the greatest Feast made by Rich men that we read of, was that which King *Ahasuerus* made, which lasted an Hundred and Fourscore days. *Esth.* 1. 4. But behold here a better, yea a continual Feast. But now other men have their estates with an accusing Conscience, and that is a continual vexation.

(3.) The servants of Christ have more contentment in their little, than other men have in their greatest abundance. *Eccl.* 5. 10. *He that loveth Silver shall not be satisfied with Silver, nor he that loveth abundance with increase.* VVicked men are in straits in their greatest abundance; *Job* 20. 22. *In the fullness of his sufficiency, he shall be in straits.* But the servants of Christ have a sufficiency, and a contented mind in the midst of their wants and straits. *Phil.* 4. 11, 12. *I have learned in whatsoever state I am, therewith to be content: both to be full, and to be hungry, both to abound and suffer need.*

(4.) The servants of Christ have their little with the love and favour of God. *Deut.* 10. 18. *He loveth the stranger in giving him Food and Rayment.* VVhen his People are strangers, and he gives them but little Food and Rayment, yet they have it with his love. *Psal.* 146. 8. *The Lord loveth the righteous.* But other men are hated in their greatest abundance. *Psal.* 5. 5. *Thou hatest all workers of iniquity.* And a little with the love of God, is better than great riches, and his hatred



therewith. *Prov. 15. 17. Better is a dinner of Herbs where love is, than a stalled Ox, and hatred therewith.* If the meanest fare with love from men, be better than the choicest provision, and hatred therewith, how much more is this true of the love and hatred of God.

*Seet. 8. Doubts and scruples about our being under the offer of Christ, an hinderance to our closing with Christ; These doubts answered.*

It may be some will say, if I saw and know that God offered Christ, and Salvation by Christ to me, i would accept of him on any terms: but I have many doubts and scruples upon my mind, whether God offers Christ to me, as my unworthyness, the greatness of my sins, my being so little affected with my sin and misery, my long neglect of Christ, and the like, and I can't tell how to think that God should offer Christ to such an unworthy creature, to such a great sinner, to such an hard hearted creature as I am, to one that have neglected and stood out so long as I have done. For satisfying these scruples I shall lay down these following propositions, about the offer of Christ, and Salvation by Christ, to all sorts of sinners, on the terms of Faith and Repentance.

*The*

1. The Lord Jesus Christ with all his saving benefits, is offered to the meanest and most worthless persons in the whole world, (when the Gospel comes) that find their want of Christ, and are willing to receive him, though they have no mony, that is nothing of any value to commend them to God, yet they may have Christ, and all his benefits freely.

*Isa 55. 1. Ho! everyone that thirsteth, come ye to the waters, and he that hath no mony, come ye, buy and eat, yea come buy Wine and Milk without mony, and without price.*

2. There is an offer of Christ, and Salvation by Christ, to all sorts of Sinners; The poor, and the lame, and the blind, and the halt, were called to the Marriage Supper; Persons of the lowest condition, such as are in by-lanes, high-ways and hedges, and such as are most despicable in the eye of the world, the maimed and the blind are to be called and entreated with all earnestness to come to Christ. *Luk 14. 21, 23. Go out quickly into the streets and lanes of the City, and bring in hither the poor and the maimed, and the halt, and the blind — Go out into the High-ways and Hedges, and compell them to come in.* We see here all sorts of sinners, even such as are most despicable in their own eyes, and the eyes of the world, the poor, the maimed, the halt the blind, sinners in all places, the High-ways, Hedges, Streets, Lanes, all are called, and that with such importunity, as if they were com-

compelled, for this compelling is to be understood of earnest entreaties, and using prevailing arguments ; As *Luk. 24. 29.*

3. Jesus Christ, and Salvation by Christ, is offered freely to the greatest and chiefest of sinners, if they will accept of him, and repent of their sins. *1 Tim. 1. 15. This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the World to save sinners, of whom I am chief. Prov. 28. 13. Who-so confesseth und forsaketh shall find Mercy.* Adam, all circumstances considered, was one of the chiefest of sinners, for he was the cause of the death of all the men that ever lived. *1 Cor. 15. 22. In Adam all dye.* He brought sin into the World, and death, and by his disobedience made all men sinners, and corrupted all Mankind. *Rom. 5. By one man sin entered into the World, and death by sin, and so death passed upon all men. ver. 19. By one man's disobedience many were made sinners ;* Yet Christ and Salvation by Christ was offered to Adam in that promise. The Seed of the woman shall bruise the Serpent's head. *Gen. 3. 15.* It may be some are in a despairing way, because they have not only been sinners themselves, but they have corrupted and made others sinners, and have not only made others sinners, but have been the occasion of the death of many persons. Though this be a wofull case, yet not desperate ; By Adam's disobedience many were made sinners, Hundreds,

dreds, Thousands, yea all Mankind, Christ only excepted; And *Adam* was the cause of the death of Hundreds, Thousands, Millions of Men, Women and Children, yea in *Adam* all dye, yet Salvation by Christ was offered to *Adam*.

4. Christ Jesus with his saving benefits is offered to children and old men, bond and free, male and female; He is willing that little Children should come unto him for Life and Salvation. *Mar. 10. 14. Suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God.* The giving of the Spirit, which is one of the saving benefits of Christ, is promised to all sorts of persons, Young and Old, Male and Female, Bond and Free, Men-servants and Maid-servants. *Joel 2. 28, 29. I will pour out my Spirit upon all flesh, and your Sons and your Daughters shall Prophesie, your Old Men shall dream Dreams, your Young Men shall see Visions; And also upon the Servants, and upon the Hand-maids, in those days will I pour out my Spirit.* By dreaming Dreams, seeing Visions, and Prophefying, we may understand that God in the days of the Gospel, would reveal his mind and will to all sorts of Persons by his Word and Spirit, as he did in old times to some peculiar Persons by Dreams and Visions.

5. Jesus Christ offers himself, and all his saving benefits, even to such as have for a long time

time neglected and rejected the offers of grace, made to them in the Gospel, and notwithstanding all former neglects and refusals, if now they will come in, they shall be accepted. *Rom. 10. 21. But to Israel he saith, all day long I have stretched forth my hands unto a rebellious and gain-saying people.* The stretching forth the hands signifie the offers of grace made in the Gospel, the offer of Pardon and Salvation upon their Faith and Repentance, and this offer was made and continued from time to time, to a rebellious and gain-saying people. To the Jews that had refused Christ, and preferred a Murderer before him, yea, and had not only refused, but killed him that came to save their lives: there is a promise of forgiveness of their sins upon their Repentance. *Acts 3. 14, 19. Ye denied the holy one and the just, and desired a Murderer to be granted to you, and killed the Prince of Life—Repent ye, and be converted, that your sins may be blotted out—* Another instance of Christ's offering himself, and his saving benefits to such as have neglected former offers of grace: We have *Rev. 3. 20. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come into him, and sup with him, and he with me.* This is part of the Epistle sent to the Church of *Laodicea*, where there were many luke-warm persons, that deserved to be spued out of Christ's Mouth. *ver. 15. And many self-conceited persons, that thought*  
*their*

their Estate good, when they were in a most miserable condition. *ver. 17.* And notwithstanding their luke-warmness, and self-conceitedness, he makes a gracious offer of himself to them, *Behold I stand at the door and knock*— The Greek word is *ἐστῆναι* in the Præterperfect Tense, which is used for the Present. I have stood— and I am not gone though neglected, though the door be kept shut, I stand there still, and knock and call, *if any man hear my voice.* One paraphraseth thus on the words; *Siquis qualiscunque fuerit, peccator, hypocrita, qui dinobstitit Evangelio, &c.* What manner of man soever he hath been, though he hath been a vile sinner, though he hath been a hypocrite though one that hath long rejected the offers of grace in the Gospel. If any man hear my voice and open the door, that is, accept of the offers of grace in the Gospel, consent to receive me on the terms of the Gospel, no former neglects or refusals of Christ shall hinder such a man's Salvation; for it follows, *I will come into him, and sup with him, and be with me,* that is, I will bestow my self and all my saving benefits upon any man that openeth unto me, whosoever he be, and whatsoever he hath formerly been or done against me.

6. Remission of sins, and Salvation are offered by Christ to backsliding, revolting sinners, upon their Repentance, though they have backslidden often, and done very heinous

nous things after their backsliding from God  
*Jer. 3. 1. 5, 22. Thou hast played the harlot  
 with many lovers, yet return again unto me saith  
 the Lord — Behold thou hast spoken, and done  
 evil things as thou couldst — Return ye back-sliding  
 children, and I will heal your back-slidings.*

But some may say, I once had the offer of  
 Salvation by Christ, but I did not embrace it,  
 I fear now it is too late, and that my day of  
 grace is past, and so there is no hope for my  
 Soul, that ever I should be made partaker of  
 Christ.

*A.* No man ought to conclude his day of  
 grace and Salvation to be past as long as he is  
 in the Land of the living. If Christ be not  
 accepted before we dye, then we shall miss  
 of him for ever. The day of grace, and the  
 day of Salvation is gone for ever, if Christ be  
 not embraced before Death comes. But as  
 long as we are in the land of the living, there  
 is a door of hope stands open to us. *Eccl. 9.*  
*5. To him that is joyned to all the living, there*  
*is hope.* As long as we are under the Preach-  
 ing of the Gospel, which is the Ministry of  
 Reconciliation, it is an accepted time, and a  
 day of Salvation. *2 Cor. 5. 20.* Compared  
 with *2 Cor. 6. 2.* *Now then we are Ambassa-*  
*dors for Christ, as though God did beseech you*  
*by us, we pray you in Christs stead, be ye re-*  
*conciled to God — Behold now is the accepted*  
*time*



*time, behold now is the Day of Salvation.* While God is treating with us by his Embassadors, who do in Christ's stead pray us to be reconciled to God, so long 'tis an accepted time, and a day of Salvation. Upon the last day of the Feast, when the people were to be dismissed, and sent to their own home, the Lord Jesus made an offer of himself to all that did thirst after him. *Joh 7. 37. In the last day, that great day of the Feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink.* This Feast was the Feast of Tabernacles, *ver. 2.* which Feast lasted many days. *Lev. 23. 34, 36.* Their dwelling in Tabernacles while in the Wilderness, till they came to *Canaan*, was an Emblem of our Frailty, whilst we remain in the Body, which is called a Tabernacle. *2 Cor. 5. 1. 2 Pet. 1. 14. I must put of this my Tabernacle,* that is, my body; As our Lord Jesus offered himself to every one that was a thirst on the last day of the Feast of the Tabernacles, so he doth offer himself to us, even to the last day of our continuance in our Earthly house of this Tabernacle. The penitent thief who embraced Christ, the last day of his being in this Earthly Tabernacle, upon the day of his death, was accepted of him.

But some may say again, the weary, and the thirsty, and the heavy laden, and such as are of a broken heart, and are burdened with their sins, are invited to come to Christ, but

I am not affected as I ought to be, with my sin and misery, I am not humbled for my sins, but I have an hard, dead, insensible heart, and therefore I am afraid Christ is not offered to me.

*A.* 1. Even such as are not affected with their sin and misery, but have high thoughts of their own excellencies, when as in truth they are wretched and miserable, are invited to come to Christ for good and white rayment and eye Salve, whereby they may have a true sight of their own state, and be made sensible of their sin and misery. *Rev.* 3. 17, 18. *Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked— I counsel thee to buy of me Gold and white Rayment— and anoint thine eyes with eye-salve, that thou mayest see—* VVe see the poorest and most miserable, which are not affected as they ought with their sin and misery, are called upon to repair to Christ, and to be dealing with Christ, for the choicest of his benefits, Gold, white Rayment, eye salve, that they might see, and be made rich, and have their nakedness covered.

2. As Christ was sent to bind up, and heal the broken in heart; *Isa.* 61. 1. So he was exalted to give Repentance to hard hearted sinners. *Act.* 5. 31. And it is his work to  
take

take away the stony heart from those that have stony hearts, and give them hearts of flesh; For it is the Lords promise to take away the stony heart, and to give an heart of flesh. *Ezek. 36. 26.* And it belongs to Christ, as he is Mediator and surety of the new Covenant, to see this as well as other promises of the Covenant fulfilled.

3. Sleepy and secure sinners are called upon by the Gospel, to awake out of their sleep, and to look to Christ for light and life. *Eph. 5. 14.* *Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

4. Though you do not find such an hunger and thirst, such a weariness and burdened condition as others find, yet if you are willing to have Christ on the terms of the Gospel, willing to be ruled and saved by him in his own way, you need not doubt but Christ with all his saving benefits is offered freely to you, as freely as to any other person, for he is offered freely to every one whosoever he be, that is willing to have him. *Rev. 22. 17.* *Whosoever will, let him take the water of life freely.*

*Sect. 9. Doubting of Christ's willingness to receive us, an hinderance of our closing with Christ. This doubt removed.*

It may be some will say, I am willing to accept of Christ on the terms of the Gospel,

Z

but

but I doubt whether Christ will accept of me because I have been such a vile and sinfull creature, and still find in my self such an unsanctified heart, and such a corrupt nature.

A. They that are willing to accept of Christ on the terms of the Gospel, may lay aside all their doubts of Christ's accepting them, of what nature soever they be ; And that on such grounds as these.

1. We have Christ's own word and promise, to assure that if we come to him, he will in no wise cast us out. *Joh. 6. 37. Him that cometh to me, I will in no wise cast out. Him,* without exception of any person or any sin, him whosoever he be, and whatsoever he hath done, that cometh to me, that is, that believeth on me, that receiveth me as I am offered in the Gospel, that in the sense of his lost and perishing condition, cometh to me to save him, I will in no wise cast out ; *ἢ μὴ* Two Negatives, I will not, I will not cast him out ; I will in no wise—no accusation that Satan shall bring against him, for the multitude or greatness of his sins, or his long continuance in his sins, or any other accusation shall prevail with me, to cast him out ; I will in no wise cast him out, that is, I will graciously accept him. *Non repellam a me, a societate mea & communione bonorum ;* I will bestow my self and all my benefits upon him, I will not cast him out, that is, out of my Kingdom, I will receive him to be with me where I am.

2. Though

2. Though we have been sinners, yet if we be penitent sinners, the Lord Jesus will receive us upon our coming to him. *2 Cor. 6. 17, 18.* When Christ was on earth, he received those that came to him, though they had been great sinners, and though he incurred the censures of the Pharisees thereby. *Luk. 15. 2.* *The Pharisees and the Scribes murmured, saying, this man receiveth sinners, and eateth with them.* And he is not less mercifull now he is in Heaven, than he was while he was on Earth.

3. The parable of the prodigal Son may satisfie us, that our Lord Jesus will not only not reject penitent sinners, though they have been the chiefest of sinners, but will receive them willingly and joyfully. *Luk. 15, 20, 24, 25.* The Father received his Son with all joy, when he returned home penitent, and yet he had been a vile wretch, he had spent all his estate on harlots and riotous living. *ver. 13. 30.* And would have submitted to a base, low employment, rather than return to his Father; It was pure want that drove him to go to his Father, because he was ready to perish with hunger, yet this vile wretch that was unworthy of the name of a Son, was entertained and received with great joy.

## C H A P. IV.

*Such as have an interest in Christ, may find comfort in Christ under all Spiritual troubles.*

**I** Have shewed how such as have an interest in Christ, may find comfort in Christ, under all personal and national troubles, and under the persecutions of the Church, I shall now shew that there is comfort to be had in Christ, under all Spiritual troubles. *Cant. 2. 5. Stay me with flaggons, comfort me with apples, for I am sick of love.* This being sick of love signifieth soul troubles, and where doth the spouse seek for comfort under soul troubles, but from Christ and the benefits we have by Christ. *Stay me with flagons, comfort me with apples*—By flagons we are to understand wine, which was wont to be distributed in flagons. *2 Sam. 6. 19. He dealt among all the people a cake of bread, and a flagon of wine.* Now the benefits that we have by the death of Christ, are compared to wine which makes glad the heart of man, and are called in Scriptures by the name of wine. *Isa. 55. 1. Ho everyone that thirsteth, come ye to the waters—yea come buy wine*—Wine was appointed by Christ, to be the representation and memorial of

of his blood, and the benefits purchased by his blood, namely remission of sins, and confirmation of the new Covenant. Christ speaking of the Wine which is drunk at his Table, saith, *Mat. 26. 28. This is my blood of the new Testament. which is shed for many, for the remission of sins. 1 Cor. 11. 25. This cup is the New Testament in my Blood.* Under the law there was Wine offered with the dayly Sacrifice, every Morning and Evening. *Exod. 29. 38, 40.* Now Wine being that which makes glad the heart of man. *Psal. 104. 15.* We may learn hence, that all those comforts which make glad the heart of man, they are the fruit and effect of Christs being made a Sacrifice for us. *Stay me with flaggons,* signifies support with those comforts and refreshments, which are the purchase of Christ's Blood, *stay me with the discovery of the remission of my sins, and the promises of the New Covenant. Comfort me with Apples—* what are these Apples? The fruits and benefits we have by Christs death, who bore our sins in his own body upon the Tree. *1 Pet. 2. 24.* In the foregoing verse our Lord Jesus Christ is likened to an Apple-tree; *As the Apple-tree among the trees of the Wood, so is my beloved among the sons, I sate down under his shadow with great delight, and his fruit was sweet to my tast.* Now the benefits which we have by the incarnation, the Death and Intercession of Christ, are the Fruit growing on



This Apple-tree, which was sweet to the Spou-  
ses tast, and are the Apples with which she  
desired to be comforted, when she was sick of  
love.

That we are to seek our comfort in Christ  
and from Christ, under all Soul troubles, we  
may see from several other Scriptures. As,  
*Psal. 42. 5. Why art thou cast down, O my Soul,  
and why art thou disquieted within me? hope  
thou in God, for I shall yet praise him, for the  
help of his countenance.* Countenance signifi-  
eth favour, because a mans favour is discerned  
by a chearfull Countenance. *Prov. 16. 15.*  
God's favour is towards us in Christ: *Rom.*  
*8. 39.* So that we see whence the Psalmist ex-  
pected his Consolations, when his Soul was in  
a perplexed, disquieted condition, it was  
from the help of God's Countenance, that is,  
from that relief and support which he should  
find from the manifestation of Gods love in  
Christ to his Soul. *Psal. 61. 2. From the end  
of the earth will I cry unto thee, when my heart  
is overwhelmed, lead me to the Rock that is  
higher than I.* Our Lord Jesus in Scripture is  
resembled to a Rock. *1 Cor. 10. 4. That  
Rock was Christ.* VVhen David's heart was  
overwhelmed with grief, and when he was  
in desolate places, where he had none to com-  
fort him, he begs to be led to Christ, who  
was the Rock that was higher than he, for he  
knew there was support and comfort in Christ,  
under the greatest inward troubles, though  
such

such as overwhelmed the heart, as appears from *ver. 2.* compared with *ver. 7.* *Lead me to the Rock that is higher than I— so will I sing praise unto thy name for ever.* VWhen David was in great heaviness, through the hidings of Gods face, and walked day by day with a sorrowfull heart, he found joy and comfort in Christ. *Psal. 13. 1, 2.* *How long wilt thou forget me, (O Lord) for ever? How long wilt thou hidethy face from me? How long shall I take counsell in my Soul, having sorrow in my heart dayly? — My heart shall rejoyce in thy Salvation.* By thy Salvation here we may understand the Lord Jesus Christ, who is called the Salvation of God. *Luk. 2. 30.* *Mine eyes have seen thy Salvation ;* That is, the Lord Jesus Christ. *ver. 26.* See also, *Isa. 49. 6.* *That thou mayest be my Salvation unto the ends of the Earth.* By thy Salvation we may also understand that Temporal and Eternal Salvation, which he hoped that God for Christ's sake would bestow upon him ; So that it was from Christ, and the benefits which come by Christ, that David fetched his comfort in all his Soul troubles ; And therefore all of us that are under any soul troubles, should repair to Christ for comfort. It is said of David, *1 Sam. 22. 2.* *Every one that was in distress, and everyone that was in debt, and every one that was discontent (or as it is in the Margent) bitter of Soul, gathered themselves unto him, and he became a Captain over them.* Let us do

the like by Christ, the Son of *David* : let every one that is in distress, and every one that is in debt, (our sins are debts to the justice of God. *Mat.* 6. 12.) and every one that is bitter in Soul, gather our selves to Christ, who is the Consolation of *Israel*, and he will be the Captain of our Salvation, and comfort us under all our troubles. I shall farther prove this, that there is comfort to be had in Christ in our Soul troubles, by giving instance in several soul troubles, and shew that there is comfort under all of them to be had in Christ.

*Sect. 1. Comfort to be had in Christ, against indwelling corruption.*

In Regenerate persons there are remainders of Original Corruption. The Apostle *Paul* complained of the indwelling of sin. *Rom.* 7. 17. *Sin that dwelleth in me* ; And he did not only find sin dwelling in him, but warring against the law of his mind, and leading him captive to the law of sin, which was a very great trouble and burden to him. *ver.* 23. 24. And what was *Paul's* comfort against the indwelling, warring, and captivating power of sin ? It was Christ Jesus. *Rom.* 7. 24, 25. *O wretched man that I am, who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord. I will shew what comfort there is in Christ, against the*  
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remainders of Original Corruption.

1. Christ's blood is a Fountain set open on purpose for washing away the Fountain of sin, and uncleanness that is in, and issueth forth out of our hearts. *Zeck. 13. 1. In that day, there shall be a Fountain opened to the house of David, and the Inhabitants of Jerusalem, for sin, and for uncleanness.* This Fountain is the blood of Christ. *1 Joh. 1. 7. The blood of Jesus Christ his Son, cleanseth from all sins.*

There is no other Fountain under Heaven set open for the cleansing away of sin, but the blood of Christ, which is compared to a Fountain, because of its sufficiency to supply all commers, and the continual efficacy, the Fountain runs night and day continually. The day wherein this Fountain is set open, is the day and time of the Gospel; For under the law it was covered over with divers Types and Ceremonies, it was veiled with the Ceremonies, but now that vail, that covering is done away. It was a Fountain sealed and concealed from the *Gentiles*, but now 'tis a Fountain opened to the *Jews* and *Gentiles*, for though only the house of *David*, and the Inhabitants of *Jerusalem* are named, yet the *Gentiles* are included in this promise, for they are of the same body, and fellow-heirs with the *Jews*, of the promises of God. *Eph. 3. 6.* Observe farther, for what end this Fountain is set open, that is, *for sin and for uncleanness*, that is, to wash away all sorts, and all

all manner of sins, our Original and Actual sins, the uncleanness of our hearts and lives. It may amaze us when we see and consider what a Fountain of sin and uncleanness is in our hearts, - but it may greatly comfort us, when we consider that Christ's blood is a Fountain, set open on purpose to wash away sin and uncleanness.

2. Though sin doth, and will dwell in us as long as we live, yet this may comfort us, it shall not have the dominion over us. *Rom. 6. 14. For sin shall not have dominion over you, because ye are not under the Law but under Grace.* For our Lord Jesus Christ hath by his death obtained deliverance from the reigning power of indwelling corruption, so that though sin remain in us, it shall not reign over us, we shall not be the servants of sin. *Rom. 6. 6. Knowing this, that our old man is Crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* And therefore though we find sin not only dwelling in us, but warring against the law of our minds, and sometimes prevailing over us, and leading us captive, yet we should believe that God for Christ's sake, will both pardon and subdue our sins. *Psal. 65. 3. Iniquities prevail against me, as for our Transgressions thou shalt purge them away.* The purging away of sin implies both the pardoning our sins by the blood of Christ, *Psal. 51. 7. Heb. 1. 3. Heb. 9. 22.* and the mortification of sin,

sin, or purging sin out of our hearts and conversations. *2 Tim. 2. 21. Isa. 4. 4. and 27. 9.* Now *David* did rest upon God for the purging away his Transgressions, even when he found iniquities prevailing, that is, he did trust in God, that for Christ's sake he would both pardon and subdue his sin.

3. As it is a ground of trouble that sin dwelleth in us, so it is a ground of great comfort that we have the Spirit of Christ to dwell in us as a Fountain of grace and holiness, and that this Spirit of grace shall dwell in us for ever, and as a Well of water, springing up to Everlasting Life. *1 Cor. 3. 16. Know ye not that ye are the Temp'le of God, and that the Spirit of God dwelleth in you? And this Spirit of Christ which is given to us, to dwell in our hearts, shall dwell and abide with us for ever. Joh. 14. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, he dwelleth in you, and shall be in you. And he dwelleth in us as a Fountain of Grace and Holiness, or as a Well of water springing up to Everlasting Life. Joh. 4. 14. The water that I shall give him, shall be in him a Well of water, springing up into Everlasting Life.*

4. Though sin dwell in those that are in the Members of Christ, yet it shall not be imputed to them unto their Condemnation. *Rom. 8. 1. There is therefore now no Condemnation*

*to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. He doth not say, there is no sin in them that are in Christ Jesus, but though their be sin in them, there is no condemnation to them. ver. 34, Who shall condemn? It is Christ that dyed. Christs death hath made satisfaction for our sins, and therefore such as are in Christ shall not come into Condemnation, but are passed from death to life.*

*Seet. 2. Comfort in Christ for lapsed Christians, that have fallen into heinous sins, that have wounded their Conscience, and broke their Peace.*

Besides the great trouble that ariseth to the servants of Christ from indwelling corruption, they may through the Temptations of Satan, and their own weakness, and want of watchfulness, fall into actual Transgressions of a very heinous nature, that may break their Peace, and wound their Consciences, as *Peter* who denyed Christ, and curse and swore he did not know the man, which caused him when he came to himself to weep bitterly. And *David* committed such heinous sins in the matter of *Uriah* and *Bathsheba*, that caused such anguish of Spirit, as if all his bones had been broken, and therefore being in a joyless condition, as full of anguish as a man that hath broken bones, he pray's thus to God.

*Psal*



*Psal. 51. 8. Make me to hear joy and gladness, that the bones which thou hast broken may rejoyce.* Now though this be matter of deep Humiliation, for Christians to fall into heinous sins, yet it is not a desperate case, for there is comfort in Christ for lapsed Christians, though the sins into which they have fallen be of an heinous nature, and that on these grounds.

1. Jesus Christ is our Advocate with the Father, and pleads our cause for us, that our sins may not be imputed to us, but may upon our Repentance be forgiven us; As Stephen interceded for his Persecutors, *Act. 7. 60. Lord lay not this sin to their charge.* So doth Christ interceed with his Father for all his Members, VVhen they fall into any heinous sin, *Lord lay not this sin to their charge.* Christ's love to his Members is infinitely above Stephen's love to his Persecutors, yet Stephen prayed for them when they had committed an heinous sin, the shedding of blood, the shedding innocent blood, the blood of a Martyr, of a man full of the Holy Ghost, his own blood, yet Stephen interceded for them, *Lord lay not this sin to their charge.* And the love of Christ being infinitely above Stephens, will not be much more interceded for his members, his Servants, in their greatest falls, though their sins be of an heinous nature; *Lord lay not this sin to their charge,* that our Lord Jesus doth interceed for us, when we fall into sin, that our sins may not be laid to our charge;  
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VVe may see, 1 *John* 2. 1, 2. *My little Children, these things write I unto you, that ye sin not, and if any man sin we have an Advocate with the Father, Jesus Christ the Righteous, who is the propitiation for our sins, and not for ours only, but for the sins of the whole World.* The children of God must be very carefull they do not sin against God; But suppose they do sin, must they despair? No, if any man sin we have an advocate— 'tis not said we had an advocate, as if he ceased to be our advocate when we fall into sin, but we have an advocate with the Father, and he is a powerfull and prevalent advocate, Jesus Christ the Righteous, whom his Father never denied any thing in the days of his Humiliation, *Joh.* 11. 22, 42. much less will he deny him any thing in the days of his exaltation, and the person with whom he interceeds, is the Father, who is the Father of mercies, *a God ready to forgive*, waiting to be gracious, who is Christ's Father. and our Father; And he useth a prevailing argument when he pleads for us, he presents his own blood, which is the propitiation for our sins; And he is advocate for all that do and shall believe on him, in all places and all ages of the World. 1 *Joh.* 2. 1, 2. Compared with 1 *Joh.* 5. 12. *If any man sin we have an advocate with the Father— These things write I unto you that believe.* As David interceeded with his Captains, on the behalf of *Absolom*, though an undutifull rebellious Son.

Son. 2 Sam. 18. 5. Deal gently for my sake with the young man, even with Absalom. Even so doth Christ interceed with his Father, for his Rebellious and Disobedient Children: deal graciously for my sake with such and such persons, though they have rebelled against thee.

2. The death of Christ hath obtained pardon for all our sins, sins after, as well as sins before Conversion, great and heinous sins as well as lesser sins. 1 Joh. 1. 7. The blood of Jesus Christ his Son, cleanseth us from all sin. Isa. 53. 5. He was wounded for our Transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. The two Hebrew words used by the Prophet, as Rivet observes, all sorts even the worst kind of sins, *YWD* signifieth *superbam mandati transgressionem*, rebellion & defectionem. A proud transgressing of the law of God, rebellion and revolting from God. *NY* signifieth *perversitatem, malitiam*, a sinning out of perverseness and malice; For such sins as these, was Christ wounded and bruised, and by his stripes we are healed, and obtain pardon for our great offences.

3. There are mercies and forgivenesses with God, upon Christ's account, even for such as have rebelled against him. Dan. 9. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. To rebell against the Lord, is more than to sin

fin out of infirmity, it speaks willfulness in sin, it is the highest degree of sin, likened to the sin of Witch-craft, when men have to do with the Devil. 1 Sam. 15. 23. *Rebellion is as the sin of Witch-craft.* Yet there are mercies and forgivenesses with the Lord, for such as have rebelled against him, not only mercy and forgiveness, but in the Plural number, mercies and forgivenesses to signifie the abundance of mercies and pardons that are with God, for such as have rebelled, though they have not rebelled once or twice only, but many times; And therefore the Lord is styled a *God of pardons*, who hath pardons in store for rebellious sinners upon their Repentance. Ne. 9. 16, 17. *But they and our Fathers dealt proudly, and hardened their necks, and refused to obey— and in their rebellion appointed a Captain to return to their bondage, but thou art a God ready to pardon, (or as 'tis in the Margent) a God of pardons, gracious and mercifull, slow to anger, and of great kindness, and forsookest them not*

The Covenant of grace, which is confirmed with Christs blood, admits Repentance, and promiseth pardon of sin to back-sliders, upon their Repentance, though they have deeply and grievously revolted from the Lord. The children of *Israel* were grievous revoltors. Jer. 6. 28. *They are all grievous revoltors.* yet they are called to Repentance. Isa. 54. 6. *Turn ye unto him from whom ye*

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children of Israel have deeply revolted. And have a promise of pardon upon their Repentance. *Jer. 3. 22. Return ye back-sliding children, and I will heal your back-slidings.* If any say it may be these to whom the Lord speaks here, and promiseth to heal their back-slidings on their return to him, had not they back-slidden so often; and in such an heinous manner; To which I answer, that they had back-slidden often, is evident from *ver. 1. Thou hast played the Harlot with many lovers, yet return unto me.* And besides he speaks of back-slidings in the Plural number; He saith not, I will heal your back-sliding, as if they had back-slidden but once, but *I will heal your back-slidings*, intimating that though their back-slidings were many, (which they themselves acknowledge. *Jer. 14. 7. Our back-slidings are many.*) yet upon their returning he would heal them all. And that they were guilty of very great and heinous sins, as well as many back-slidings, to whom God makes this promise; *Return O back-sliding children, and I will heal your back-slidings*, is evident from *ver. 5. Behold thou hast spoken and done evil things, as thou couldst.*

5. When the servants of Christ fall into heinous sins, God will visit their Transgressions with his Rod, and their sins with Stripes, but for Christs sake he will not cast them out of his love, nor break his Covenant with them. *Psal. 89. 30, 31, 32, 33, 34. If his*

children forsake my law, and walk not in my judgments, if they break my Statutes, and keep not my Commandments, then will I visit their Transgressions with the Rod, and their Iniquities with Stripes; Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of my Mouth.

Sect. 3. *There is comfort in Christ for such as are but weak in grace.*

Such as are but weak in Faith, and weak in other Graces, do usually walk very uncomfortably, and are under much perplexity of Spirit, upon the account of their weakness. We are exhorted to *support the weak.* 1 Thes. 5. 14. which implyeth that weak Christians are liable to faint and sink, now there is comfort in Christ for weak and feeble Christians. I will instance in some grounds of Consolation for weak Christians.

1. There is a sufficiency of Grace and Strength in Christ, for the weak as well as the strong. What was said to the Apostle, when he was under the buffetings of Satan; 2 Cor. 12. 9. *My grace is sufficient for thee, for my strength is made perfect in weakness.* The same may be said to the weakest Christian, that conflicts with many fears, and strong temptations, Christ's grace is sufficient for thee, and his strength



strength is made perfect in weakness, that is, the weaker we are, the more eminently his strength is put forth, and manifested on our behalf. The Lord is wont in an eminent manner to put forth his power in supporting and upholding weak Christians. *Isa. 40. 29. He giveth power to the faint, and to them that have no might he encreaseth strength.*

2. The Lord Jesus Christ is very tender and carefull of weak and feeble Christians ; He gathereth his Lambs with his Arm, and carryeth them in his Bosom. *Isa. 40. 11. He shall feed his Flock like a Shepherd, he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with young.* By Lambs we may understand young and weak Christians. There is no Shepherd so tender and carefull of his little Lambs, as the Shepherd of *Israel* is of his Lambs. His gathering his Lambs with his Arm, signifieth his preserving them by his Divine power, his carrying them in his Bosom, signifieth his tender love to them, and his tender care over them. They lye near his heart, he carryeth them in his Bosom, he gently leadeth those that are with young, that is, such as are in a burdened condition, afflicted and distressed Consciences. When Creatures are with young, they are burdened and heavy ; It may also signifie such as are in the way to Conversion. Another Scripture setting out Christs tenderness to weak Christi-



ans, we have *Isa. 42. 3. A bruised Reed shall he not break, and the smoking flax, (or as it is in the Margent) the dimly burning flax he shall not quench.* That this is spoken of our Lord Jesus Christ, is evident from *Mat. 12. 20.* The Reed is very weak, a little blast of wind makes the Reed to shake and tremble. *Mat. 11. 7. A Reed shaken with the Wind.* The Reed when bruised, is weaker than the Reed that is whole. The Reed signifieth the weak trembling Christian, the bruised Reed a weak Christian bruised with afflictions and temptations, such an one Christ will not break, that is, he will support and uphold them; *The smoking or dimly burning flax, he will not quench;* That is, he will cherish weak, and recover lapsed Christians; The wick of the lamp that burns but dimly, that hath much smoke obscuring the light, that hath that which is offensive (for smoke is offensive to the eyes) mixed with that little light, that little good which is in them, such Christ will not quench, but will cherish and carry on his own in them. *Isa. 29. 18. The eyes of the blind shall see out of obscurity, and out of darkness.* Though there be much obscurity and darkness mixed with our knowledge, when the Lord first opens our eyes, yet by degrees that dimness shall wear off, and we shall have a more clear knowledge of the mysteries of our Salvation. *Isa. 32. 3. The eyes of them that see, shall not be dim.*

3. Weak Christians that build their Faith and Hope upon Christ, build upon a sure and strong Foundation; For Christ is a sure Foundation to the weak as well as the strong. *Isa. 28. 16. Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone a sure foundation.* Jesus Christ is such a sure and strong foundation, that all the Devils in Hell shall not be able to prevail against the weakest Christian that is built on this foundation. *Mat. 16. 18. Upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.*

4. Weak Christians have a strong and Almighty God to stand by them, who hath promised for Christs sake to help, strengthen and uphold them. *Isa. 41. 10, 13. 14. Fear thou not for I am with thee, be not dismayed for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the Right-hand of my Righteousness— Fear not I will help thee, fear not thou worm Jacob, I will help thee, saith the Lord—* VVhat is weaker than a worm? yet to Jacob that was but as a worm in his own and others apprehension, trampled upon, and despised by the men of the world, the Lord calls out three times, fear not, fear not, fear not, and why? because though Jacob was but as a worm; The God of Jacob who is an Almighty God, saith to Jacob I will help thee, I will strengthen thee, I will uphold thee. The Almighty God is able to up-

hold the weakest Christian under all oppositions and discouragements. *Rom. 14. 1, 4. Him that is weak in the Faith receive ye—yea he shall be holden up, for God is able to make them stand.*

5. Where there are the weakest measures of Grace, they are taken notice of by God, and shall have a great and glorious reward from the Lord. When there was but some good thing towards the God of Israel in Jeroboam's Son, the Lord took notice of it, and brought him to his grave in peace. *1 King. 14. 13. All Israel shall mourn for him and bury him, for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of Jeroboam.* They that have but weak gifts, and mean talents, yet if they be faithfull in that little which is committed to their trust, they shall have a great and glorious Reward. *Mat. 25. 23. Well done good and faithfull servant, thou hast been faithfull over a few things, I will make thee Ruler over many things, enter thou into the joy of thy Lord.*

Seēt 4. *There is comfort in Christ for such Christians as mourn under their decay in grace, and under their unprofitableness under the means of grace.*

To be unprofitable under the means of grace, is a very uncomfortable condition; Such have cause to cry out, *my leanness, my leanness, wo unto me.* And especially it is matter of lamentation to be in a declining condition, to decay in Grace, to lose our first love, and to grow weak in Faith, and abate in our zeal and activity for God, a decaying, declining condition is a very uncomfortable condition, yet there is comfort to be had in Christ for such as mourn over their unprofitableness, and their decays in Grace; And that on these accounts.

1, The Lord Jesus is able to make the most barren Soul to become fruitfull. 2 Cor. 9. 8. *God is able to make all grace abound towards you, that ye always having all-sufficiency in all things, may abound in every good work.* These *Corinthians* before God wrought upon them, were very Graceless, vile persons; As we may see, 1 Cor. 6. 11. *Such were some of you—* That is, such vile sinners as were mentioned ver. 9. 10. *Unrighteous, Fornicators, Idolaters, Adulterers, Effeminate, abusers of themselves, with Mankind, &c.* Yet he tells them, that God was able not only to wo-

Grace, but to make Grace, all Grace abound towards them, and to cause them to abound in every good work. God can make Faith to abound in the most unbelieving Soul, and brokenness of heart to abound in the hardest heart of sinners, and love and zeal to abound in those that are lukewarm, yea he can make all Grace to abound in the Graceless; The Lord maketh the dry Tree to flourish. *Ezek. 17. 24. I the Lord have dried up the green Tree and have made the dry Tree to flourish. And he maketh a barren Womb fruitfull. Psal. 113. 9. He maketh the barren woman to keep house, and to be a joyfull Mother of children.* Now he that doth this by the barren VVomb and dry Tree, can't he do the like by our barren Hearts. He that maketh the dry Tree to flourish, can't he make our dry hearts flourish? and he that maketh the barren VVomb fruitfull, can't he make our barren hearts fruitfull also. And as the Lord is able to make a barren Soul become fruitfull, so also to recover such as are gone back, and decayed in Grace. *Psal. 23. 3. He restoreth my Soul—* VVhen our Souls are gone back and declined, he can restore them again. After *Jerusalem* had lain wast many years, God caused her wast places to be built again. *Isa. 61. 4. They shall build the old wasts, and raise up the former desolations.* That God that did this for *Zion*, can do as much for the Sons and Daughters of *Zion*, namely recover them from their inward decays and desolations. 2. The

2. The Lord Jesus is appointed by God to carry on, and finish the work of grace, as well to begin grace in our Souls. *Heb. 12. 2. Looking to Jesus the author and finisher of our faith*, and as the author and finisher of our Faith, so of our other graces also. *Phil. 1. 11. Being filled with the fruits of Righteousness, which are by Jesus Christ*— It is by Jesus Christ that we have the fruits of Righteousness, and that we are filled with these fruits— He is appointed to be as Rivers of water in a dry place. *Isa. 32. 2. A man shall be as Rivers of water in a dry place*— This man is none other, but the man Christ Jesus, as he is called, *1 Tim. 2. 5. who is God and Man in one person*; What Rivers of water are to the dry ground, that is Christ to our dry and barren souls. The water will make the dry and barren ground fruitfull. *Job 33. 26. To cause it to rain on the earth— to satisfy the desolate and wast ground, and to cause the bud of the tender herb to spring out.* So doth Christ cause those that are dry and barren, to bring forth the fruits of Righteousness by the dew of his grace. Water will recover those things that are withered and greatly decayed, as we see in Trees of which *Job* speaks. *Job 14. 8, 9. Though the root thereof wax old in the earth, and the stock thereof dye in the ground yet through the sent of water, it will bud and bring forth boughs like a plant.* There is a great less virtue in the grace of Christ for recovery

ing withered and decayed Souls, then there is in water, to recover a withered, decayed Tree; Therefore when we feel our dimness, and barrenness, and decayed condition, we should go to Christ, that he would be to us as Rivers of water in a dry place, that he would revive, carry on, and finish the work of grace in our Souls, and that he would fill us with the fruits of Righteousness. *Isa. 42.*

3. *He shall not quench the smoking flax. Ellychnium languescens, fere extinctum. Pisc. quibus restat aliquid Pietatis, sed pene extinctum calamitatibus. Gro. Nutantes in Pietate confirmabit & præditos scintilla pietatis aliqua velut moribunda, fovebit & excitabit Jun.* It refers to languishing Christians, that where Grace is so declined and decayed that it is ready to dye.

3. The Lord hath promised for Christ's sake to give us the dew of his Grace, which shall cause us to grow in Grace. *Hos. 14. 5. I will be as the dew unto Israel, and he shall grow as the Lilly* — Consider what condition Israel was in when God made this promise; *I will be as the dew unto Israel, and he shall grow as the Lilly.* Israel was in a fallen, declined, backslidden condition. *ver. 1. 3. O Israel thou hast fallen by thine iniquity— I will heal their back-sliding. Ch. 4. 16. Israel slideth back as a back-sliding heifer. Ch. 8. 3. Israel hath cast if the thing that is good— Yea Israel was so far declined, and in such a miserable*  
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condition, that it is said of *Israel*, *Hof.* 3. 9. *O Israel thou hast destroyed thy self*— Let to this *Israel* that was fallen by iniquity, back-slidden from God, cast off that which was good, destroyed themselves upon their Confession of their sin and prayer for Mercy, God promiseth, *I will be as the dew unto Israel, and he shall grow like the Lilly*— There are two things observable in the growth of the Lilly, it groweth speedily. *Mat.* 6. 28. *Consider the Lillies of the field how they grow.* It is Lilly's observation concerning the Lilly, *Lilio nihil fecundius*, no Flower is more fruitfull than the Lilly; It groweth also Gloriously. *Mat.* 6. 29. *Solomon in all his glory was not arrayed like one of these.* See another promise of giving growth in Grace. *Hof.* 14. 7. *They that dwell under his shadow shall return, they shall revive as the Corn, they shall grow as the Vine.* They that dwell under his shadow, it may be understood, either of *Israel's* shadow, and so is a promise to the Members of the Church of Christ, joyning themselves to his Church—or else of the shadow of Christ. As *Cant.* 2. 3. *I sate down under his shadow with great delight.* So the *Caldee*— *In umbra Christi sui*, under the shadow of Christ, and then the sense is, they that betake themselves to Christ, and abide with Christ, shall be made fruitfull in Grace and good works, consonant to that promise. *Joh.* 15. 5. *He that abideth in me and I in him, the same bringeth forth*

*forth much fruit.* Now taking this shadow to be meant of Christ, then it is a gracious promise to such as betake themselves to Christ, that they shall revive as the Corn, and grow as the Vine; How is that? The Corn lyeth buried under ground for a while, and seems to be lost; And after it appears, it meets with cold winds, and frost, and draught, that makes it hang the head, turn yellow, look in a decaying manner, yet through the warm Sun and Dew of Heaven, it reviveth again; So 'tis with them that dwell under Christ's shadow, though they meet with many Pull-backs, and that which was springing up, seems to wither and decline, yet they shall revive as the Corn, and grow as the Vine. The pruning and cutting the Vine makes the Vine become the more fruitfull, and so it intimates a growth under afflictions. In the Winter the Vine looks like a dead stick, hath no Beauty nor Savour in it, but in the Spring it puts forth and flourisheth abundantly. Vines give a pleasant smell, and bring forth pleasant fruit. *Cant.* 2. 13. *The Vines, with the tender Grape, give a good smell;* And the Fruit of the Vine is sweet and pleasant fruit. I might mention more promises of growth in Grace; As *Psal.* 92. 12. *Job* 17. 9. Now by virtue of these and such like promises, when we find a decay of Grace, we may rest upon God that he will come in with fresh supplies of Grace. *Psal.* 92. 10. *I shall be anointed with fresh Oyl.*

*David*

*David* was sometimes sensible of great decays in Spiritual Estate, as when he complains *my moisture is turned into the drought of Summer*, yet then he did rest upon God for fresh supplies of Grace and Comfort, which may be the meaning of those words, *I shall be anointed with fresh Oyl* : For the Graces of the Spirit are called an unction or an anointing. 1 *Joh.* 2. 20, 29. *Ye have an unction from the Holy one— The anointing which ye have received of him abideth in you.* The Graces and Comforts of the Spirit are compared to Oyl. *Psal.* 45. 7. *Thy God hath anointed thee with the Oyl of gladness.* *Mat.* 25. 3. *They that were foolish took their Vessels, and took no Oyl with them.* When God pours out his Spirit upon us, then he is said to anoint us. *Isa.* 61. 1. *The Spirit of the Lord is upon me, because he hath anointed me—* Fresh Oyl may signifie renewed supplies of the Spirit of Grace. The restoring a Consumptive person that was wasted to skin and bone, is called fresh Flesh. *Job* 33. 21, 25. So the renewed supplies of Grace and Comfort, given to a decayed soul, may be called an anointing him with fresh Oyl.

Sect. 5. *There is comfort in Christ, for such as are poor in Spirit and full of want, and mourn under their Spiritual Poverty.*

Such as are in a poor condition as to Spirituals, full of wants, when they reflect upon their poverty and emptyness, it causeth sorrow and trouble of Spirit. *Psal. 69. 29. I am poor and sorrowfull. Psal. 119. 22. I am poor and needy, and my heart is wounded within me.* Now there is comfort in Christ for such as are poor in respect of their Spiritual Estate, and are full of wants, and are in a troubled condition, because they find themselves to be so poor and full of wants; And that on these grounds.

1. There is a fullness in Christ of all those Graces, and all those good things which we find wanting in our selves. *Col. 1. 19. It pleased the Father that in him should all fullness dwell.* And that fullness which dwelt in Christ was for our sakes, that out of his fullness he might Communicate to us Grace, answerable to those Graces which are in him. *Job. 1. 16. And of his fullness have all we received, and grace for grace.* The gifts which Christ received, he did not receive to keep them to himself, or to bestow them on the Angels, but to give them to the sons of men. *Psal. 68. 18. Thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell*

*dwell amongst them.* These gifts which Christ received for men, include gifts of Grace, as well as other gifts, as namely the gifts of the Holy Ghost, the gift of Faith and Love, &c. For the Psalmist speaks of such gifts as do make us meet to have the Lord dwell with them. Now the Lord dwelleth in us by his Spirit, 1 Joh. 4. 13. and by Faith, Eph. 3. 17. and by Love. 1 Joh. 4. 16.

2. All those good things which we find wanting in our selves, we have them in Christ, they are ours in him. Though this seem strange yet 'tis true, that we should have that which we want : we have those things in Christ, which we find wanting in our selves. In him we have righteousness and strength, when we feel weakness in our selves. Isa. 45. 24. In him we have wisdom, sanctification and redemption, 1 Cor. 1. 30. we are blessed with all spiritual blessings, even while we complain of our want of them, we are blessed with them all in Christ, though we have not the actual enjoyment of them. Eph. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Heavenly places in Christ.* The poorest Christian hath all things in Christ.

3. In the Lord's own time which is the best time, you shall have a full and rich supply of all your needs, both for Body and Soul. Phil. 4. 19. *My God shall supply all your need, according to his riches, in glory by Christ Jesus.*

4. Though

4. Though we are poor, and low, and full of wants, yet we are accepted of God in Christ, and he thinks thoughts of love and mercy, and peace towards us. *Psal. 40. 17. But I am poor and needy, yet the Lord thinketh upon me.*

5. Those Christians that are poor in Spirit, and full of wants, are in a blessed condition, for they are heirs of the Kingdom of Heaven, and as soon as they come to Heaven, their wants shall be so fully supplied that they shall never want any thing to Eternity. *Mat. 5. 3. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.*

6. The poorest Christian, that is poorest in Spirituals, hath what God in his infinite wisdom seeth to be best for him, and hath better things than the richest man in the World. for he hath God for his portion. *Lam. 3. 24. And the Lord is the best portion in Heaven and Earth. Psal. 73. 25, 26.*

*Seet. 6. There is comfort in Christ for such as mourn under deadness, and want of quickning influences.*

Spiritual deadness is a great trouble to gracious souls, when the Apostle Paul felt the body of Death, it made him bemoan his wretched condition, that he should be under so much deadness. *Rom. 7. 24. O wretched man that I am, who shall deliver me from the body*

body of this death? That our comforter against spiritual deadness is in Christ, the following words shew, *I thank God through Jesus Christ our Lord.* Though there be cause of mourning when we look into our own dead hearts, yet there is cause of thanksgiving and rejoicing when we look up to God in Christ; And that on these grounds.

1. The end of Christs assuming our nature and suffering death for our sins, was to give us life, not only eternal life hereafter, but spiritual life here, and that in a plentiful measure.

*Joh. 10. 10. I am come that they might have life, and that they may have it more abundantly.*

*Joh. 6. 51. I am the living bread which came down from Heaven, if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world*

2. Though there be in us much deadness, yet in Christ and with Christ there is a fountain of life. *Psal. 36. 9. For with thee is the fountain of life, and in thy light shall we see light.* As it is with Fountains of water, there is water to be had at all times, and for all comers, in the Fountain; So it is with the Fountain of life, there is life to be had constantly, freely, a sufficiency of life for all comers, at all times to be had from this Fountain of life.

3. The Lord hath given us many gracious and comfortable promises to encourage us to



hope in him for quickning grace, at such times as we find our selves under deadness, as *Joh.*

11. 25. *Jesus said unto her, I am the resurrection and the life, he that believeth in me, though he were dead, yet he shall live. Joh.*

6. 57. *He that eateth me, even he shall live by me. Psal. 69. 32. Your heart shall live that seek God. Psal. 22. They shall praise the Lord that seek him, your heart shall live for ever.*

*Amos 5. 4. Thus saith the Lord unto the house of Israel, seek ye me and ye shall live.* We see here that Spiritual and Eternal Life is promised to such as seek the Lord; These promises may be a great comfort to us under our deadness.

4. Jesus Christ hath provided us excellent helps against our deadness. I will instance in two helps.

(1.) His word, that hath a quickning influence in it. *Psal. 119. 50. Thy word hath quickned me. And ver. 93. I will never forget thy precepts, for with them thou hast quickned me.* And as the Precepts so the promises of the word have a quickning virtue in them. We may say of the promises with *Hezekiah. Isa. 38. 16. O Lord by these things men live, and in all these things is the life of my Spirit.*

(2.) His spirit is an excellent help against deadness. *Joh. 6. 63. It is the spirit that quickneth.* The spirit of Christ is the spirit of life, and this quickning spirit shall be given to those that ask it of God. *Luk. 11. 13.*

5. When

5. When Christ who is our life shall appear, we shall appear with him in glory, and when we appear with Christ in glory we shall live with him for evermore, and shall never any more be troubled with deadness, but shall be freed from the body of sin and death for ever. Col. 3. 3, 4. *Ye are dead, and your life is hid with Christ in God; when Christ who is our Life shall appear, then shall ye also appear with him in glory.* Your Life is hid with Christ in God: It may be understood of the life of Grace here, and the life of Glory hereafter. Our life of Grace is hid not only from the eyes of the VVorld, but at sometimes and in part from themselves; *As Davenant* observes; *Ex parte quoad quos sanctos, quippe qui vitam hanc sentiant in se esse valde infirmam, obscuram, dubiam, obtentationes diaboli & carnis.* Yet the weakness of our Spiritual Life, the deadness that is mixed with the life of grace, shall not hinder our appearing with Christ in, and if we appear with him in glory, all our deadness and imperfections shall be done away for ever.

Sect. 7. *There is comfort in Christ for such as are troubled for the weakness and imperfections of their services.*

Many Christians finding their service they do for God and their Generations, attended with very great weakness, and many imperfections, are much troubled and discouraged thereby ; But to such as go under this burden, there is comfort to be had in Christ ; and that in these respects.

1. Our persons and services are accepted of God, not for the worthyness that is either in our persons or services, but for the sake and upon the account of Jesus Christ. *Eph. 1. 6. He hath made us accepted in the beloved.* And as our persons are accepted in Christ, so are our services also. *1 Pet 2. 5.* — To offer up spiritual Sacrifices acceptable to God by Jesus Christ. If any say, how can imperfect services that have sin mixed with them be accepted of God ; I answer, by the merits of Christ the imperfections and sins that are mingled with those holy services which we perform to God are done away, and the services rendered acceptable to God. *Exod. 28. 38. And it shall be upon Aarons Forehead, that Aaron may bear the iniquity of the holy things of the children of Israel, which the children of Israel shall hollow in all their holy gifts, and it shall be alwayes on his Forehead, that they may be accepted before the*

*the Lord.* Aaron was a Type of Christ our great High Priest. The Plate on his Forehead that had graven on it *Holiness to the Lord*, was a Type of the merits of Christ, who is the Lord our Righteousness ; As Aaron bare away the iniquities of the holy things Typically, which being done, they were accepted of God. So Christ doth really and truly bear away the sins of all services, and thereby they are accepted of God.

2. Though our services have much weakness and many imperfections in them, yet if they be performed with Upright hearts God will accept them. *1 Chron. 29. 17. I know also my God, that thou tryest the heart, and hast pleasure in Uprightness.* As little done by an Upright man is more acceptable to God, than great services done by wicked men. *Pro. 15. 8. The Sacrifice of the wicked is an abomination to the Lord, but the Prayer of the Upright is his delight.*

3. Would you serve God and your Generation in a better manner if you were able ? and is it your burden that you can serve God no better ? then know for your comfort that God through Christ will accept of your willing mind, though you have not such abilities to serve him as others have, or as you your selves desire to have. *2 Cor. 8. 12. If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not.*

4. It is a great comfort to those that mourn over their imperfections, that how imperfect soever they are in themselves, they are compleat in Christ. *Col. 2. 10. Ye are compleat in him.*

5. Our imperfections shall not hinder us of the love of God here, nor of the Kingdom of Heaven hereafter. *Psal. 73. 22, 23, 24.*

Sect. 8. *There is comfort in Christ for such as are under the hidings of Gods face, and are troubled because they can't enjoy Communion with God.*

It is the lot of some Christians to be under the hidings of God's face, and to want Communion with God, and that is a great trouble to them. *Psal. 30. 7. Thou didst hide thy face and I was troubled.* Now there is comfort for such in Christ, and that in these respects.

1. It was one great end of Christ's death to bring us to the enjoyment of God. *1. Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust, that we might be brought unto God.* The great obstacle to our Communion with God is our sins; For 'tis sin that separates between God and us. *Isa. 59. 2. Behold your iniquities have separated between you and your God.* Now Christ's death hath taken away this obstacle of our Communion with God, for whereas our sins had put us far from God, and caused God to stand afar off from

from us, by the blood of Christ we are made nigh to God. *Eph. 2. 13. But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.*

2. Our Lord Jesus Christ himself was under the hidings of Gods face, and that in time of great distress, when he was upon the Cross, when nigh unto death he cryed out, *Mat. 27. 46. My God, my God, why hast thou forsaken me?* But how doth this make for the comfort of a Soul under the hidings of Gods face, that our Lord Jesus Christ himself was in a deserted condition.

*A. 1.* Hence we learn that the hidings of God's face is consistent with a state of adoption, and the special love of God ; For Christ was the beloved Son of God, in whom he was well pleased, yet he was in a deserted condition in a time of trouble, in a dying hour, and therefore we should not question the Fatherly love of God, because of the hidings of his face. *Isa. 64. 7, 8. Thou hast hid thy face from us— But now O Lord thou art our Father.*

2. Seeing our Lord Jesus hath been under the hidings of God's face, he knoweth how to pity and succour those that are in this condition. *Heb. 2. 18.*

3. We have gracious promises, which are all yea and Amen in Christ Jesus, that though the Lord be withdrawn from us, yet if we return, he for Christ's sake will return unto

us. 2 Chron. 30. 9. *The Lord your God is gracious and mercifull, and will not turn away his face from you, if ye return unto him.* Mal.

3. 7. *Even from the dayes of your Fathers ye are gone away from mine Ordinances, and have not kept them; Return unto me, and I will return unto you, saith the Lord of Hosts.* Jam.

4. 8. *Draw nigh to God, and God will draw nigh to you.*

4. Though you want sensible influences from God, yet if you be one that hath closed with Christ upon the terms of the Gospel, God hath Communicated himself to you for your God and Father in Christ by Covenant, and hath given you the priviledge to be one of his Sons, *Joh. 1. 12.* and that is a higher degree of Communion with God, than the giving insensible influences to that you ought not to say, you have no Communion with God, because there is a suspension of influences, when as the Lord hath given himself for your God by Covenant, and hath taken you for his children.

*Señ. 9. There is comfort in Christ for such as are troubled with fears of falling away.*

What David said concerning Saul, 1 Sam. 27. 1. *I shall now one day perish by the hand of Saul.* the like some Christians who have accepted Christ on the terms of the Gospel, and have given themselves to Christ, are ready



dy to say in their hearts, I shall one day fall away from Christ, and perish for ever. My heart is so treacherous, and indwelling corruption so strong, and Satan's Temptations so prevalent, and the oppositions from the world may be so great that I fear I shall not hold out to the end, but shall fall away, and this is a great trouble to me. Now there is comfort to be had from Christ against these fears of falling away, and that on these grounds.

1. The intercession of Christ is a ground of comfort to such Believers on Christ as are troubled with fears of falling away; For he prayeth for us that our Faith may not fail. *Luk. 22. 31, 32. And the Lord said, Simon, Simon, Satan hath desired to have you, that he may sift you as Wheat; But I have prayed for thee that thy Faith fail not. And he that prayed for Peter that his Faith might not fail, he hath prayed for all that do and shall believe in him. Joh. 17. 20, 21. Neither pray I for these alone. but for them also that shall believe on me through their word, that they all may be one. &c. And what Christ prayed for was alwayes granted. Joh. 11. 41, 42. Father I thank thee that thou hast heard me, and I know that thou hearest me alwayes.*

2. The Members of Christ may be comforted against their fears of falling away from God's Everlasting Covenant; For God is entered into an Everlasting Covenant with them, that he will not turn away from them, and  
that

that he will keep them from departing from him. *Jer. 32. 40. And I will make an Everlasting Covenant with them, that I will not turn away from them to do them good, and I will put my fear into their hearts, that they shall not depart from me. See Isa. 54. 10.*

3. The unchangeableness of Gods love is a good ground of comfort against fears of falling away. *Joh. 13. 1. Jesus having loved his own that were in the World, loved them unto the end.* It is not said, having loved his own that are in glory, but that are in the world, where they are liable to temptations and corruptions, and troubles, he loved them to the end. *Rom. 8. 38, 39. For I am perswaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus.* God's love being unchangeable, we may rest satisfied that the same love which called us to the knowledge and Faith of Christ, will keep us from departing from Christ, seeing the gifts and the callings of God are without Repentance. The same love that quickned us when we were dead in sins and trespasses, will also preserve us unto Eternal Life.

4. The attributes of God may comfort weak Christians against their fears of falling away. The name of the Lord is our strong Tower, whether we may run and be safe  
against

against these fears ; as for instance

(1.) The power of God that is engaged to keep and preserve us till we are brought safe to Heaven. *1 Pet. 1 5. Who are kept by the power of God, through Faith unto Salvation.* And though the Lord lets us fall for our Humiliation, yet he will not suffer us to be utterly cast down. *Psal. 37. 23, 24.* This power of God that keeps us, is able to stablish the weakest Christians against all Oppositions. *Rom. 16. 25. To him that is of power to stablish you—* The Apostle speaking of such as are weak in the Faith, saith ; *Rom. 14. 1, 4. Him that is weak in the Faith receive you—yea he shall be holden up, for God is able to make him to stand.*

(2.) The mercy of God preserveth us from falling away. *Psal. 94. 18. When I said my foot slippeth, thy mercy O Lord held me up, and this mercy stands fast with us for ever ! Psal. 89. 28. My mercy will I keep for him for evermore. Isa. 54. 8.*

(3.) The faithfullness of God is a comfort against our fears of falling away. *2 Thes. 3. 3. The Lord is faithfull who will stablish you and keep you from evil..*

5. The Lord Jesus Christ hath assured his Sheep that they shall never perish, but that he will give them Eternal Life, and that none shall pluck them out of his hands. *Joh. 10. 27, 28, 29.* Where observe, that all the sheep of Christ are kept by the power of the Father

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and the Son, to Eternal Life, so that they shall never perish. For our fuller satisfaction in this case, let us see what are the grounds of those fears of falling away, which perplex our minds, and see how we are secured against all of them.

(1.) Is it the strength of Satans Temptations? The Lord hath engaged his faithfulness, that he will not suffer us to be tempted above what we are able to bear. *1 Cor. 10. 13.*

(2.) Is it the strength of indwelling corruption? The Lord hath engaged himself by promise to subdue our iniquities. *Mic. 7. 19.*

(3.) Is it the opposition that the World maketh against us, the troubles and persecutions of the world makes us fear that we shall fall away? Christ hath overcome the world for us. *Joh. 16. ult.* And no men by all that they can do shall pluck any of Christs sheep out of his hands. *Joh. 10. 27, 28. 1 John 4. 4.*

(4.) Are we afraid that God should leave us, and that we being left of him should fall away? He hath engaged himself by promise, that he will never leave nor forsake us. *Heb. 13. 5. He hath said I will never leave thee nor forsake thee.*

(5.) Are we afraid of our own treacherous backsliding hearts? He hath engaged to put his fear into our hearts, that we shall not depart from him. *Jer. 32. 40.*

*SECT. 10. There is comfort in Christ for such whose heart is sick because there hope is deferred.*

Solomon tells us, *Hope deferred makes the heart sick, Prov. 13. 12.* And many Christians find it true by experience, while hope for promised mercies, and mercies begged in prayer, and their hope is deferred, their hearts grow sick, and their spirits faint within them, *Psal. 143. 7. Hear me speedily O Lord, my spirit faileth, Psal. 119. 81, 82. My soul fainteth for thy salvation. Mine eyes fail for thy word, saying, when wilt thou comfort me.* Now there is comfort in Christ for such as find their hearts fainting, when prayed for, promised, hoped for mercies are deferred. And that on these grounds.

1. Promised mercies shall surely be given in God's time, which is the best time for all things, *Hab. 2. 3. — The vision (that is, the mercies promised to the prophet in a vision) is yet for an appointed time, but at the end it shall speak, and not lye, though it tarry, wait for it, because it will surely come, it will not tarry.* And the like I may say of mercies begged in prayer, they shall surely come if they be such as are according to the will of God, *1 Joh. 5. 14.*

2. Our Lord Jesus Christ intercedeth with his Father to give us all promised mercies. For he is the Mediator of the New Covenant,  
and

and Mediates with God on our behalf, that for his sake he would give us all the blessings promised in the new Covenant. He also intercedeth for us with his Father to give us all those mercies which we ask in his name agreeable to his will, *Heb. 7. 25.* And the Lord will not deny Christ any thing for which he maketh intercession.

3. The longer hoped for mercies are deferred, the sweeter they will be when they are given to us, *Prov. 13. 12.* *Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life.*

4. When hoped for mercies are delayed till the heart is sick, and begins to faint, yet it is good still to keep up our hope in God, *Lam. 3. 18, 26. Psa. 119. 81.* For we please God when we hope in his mercy, *Pf. 147. 11.*

5. The main and best of hope is for things laid up in heaven for us, *Col. 1. 5.* *For the hope which is laid up in heaven for you.* If in this life only we had hope in Christ, we were of all men most miserable. The best blessing which a Christian hopes for are laid up in heaven. There we shall have an answer of all our prayers, a fulfilling of all promises, a satisfaction of all our desires, when that blessed hope is accomplished, it will make amends for the deferring and frustration of all other hopes. Wherefore let us look after and wait patiently for that hope, *Tit. 2. 13. 1 Pet. 1. 13.*

*Sect. 11. There is comfort in Christ for such as are assaulted with horrid temptations, as blasphemy, self-murder, &c.*

Some Christians are assaulted with grievous temptations, as blasphemous thoughts, self-murder, &c. that they are even weary of their lives. Now to such there is comfort to be had in Christ, in several respects, as

1. None of all the temptations of Satan can bereave a Christian of eternal life. For a Christian's life is hid with Christ in God, *Col. 3. 3. Ye are dead, and your life is hid with Christ in God.* And what is hid with Christ in God is out of the devils reach.

2. Though Satan may tempt the members of Christ, yet he shall be never able to overcome them, but they shall overcome him and all his temptations, *Rev. 12. 11. They overcame him by the blood of the Lamb, Eph. 6. 16. Above all things taking the shield of faith, whereby ye shall be able to quench the fiery darts of the wicked. Col. 2. 15.*

3. The worst of Temptations are consistent with the Fatherly love of God. Our Lord Jesus Christ, who was the beloved Son of God was tempted to cast himself down from a pinnacle of the Temple, and to fall down and worship the devil, and what worse sin than to worship the devil?

4. We



4. We are assured by God, that if we resist the devil he will flee from us, *Jam. 4. 7.* And therefore whatsoever Temptation he assaults us withal, let us resist him, believing that he will flee, and if he come again let us resist him again. We are also assured, that though the Lord suffer Satan to tempt us, yet he will not suffer us to be tempted above what he will enable us to bear, *1 Cor. 10. 13.* *There hath no temptation taken you, but such as is common to man : But God is faithfull who will not suffer you to be tempted above that ye are able : but will with the temptation also make a way to escape, that ye may be able to bear it.*

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